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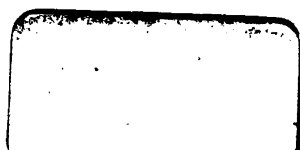
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THE BIBLE
AND
OTHER ANCIENT LITERATURE
IN THE
NINETEENTH CENTURY.

BY
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PREFACE.



UNDER the title, "The Bible and Science," the substance of this little volume was put into shape, at the request of Dr. J. H. Vincent, and delivered in 1874 at the initial meeting of what is now the famous Chautauqua.

Under the title, "The Bible in the Light of Modern Science," it was preached before the society of the First Parish Church of Dover, N.H.; and by that society was published in 1883.

Under its present title, essentially the same subject-matter was delivered in a

course of lectures before the "Free Baptist Association," at Ocean Park, 1884, and requested for publication. This request, together with a second one from Dr. Vincent, is our justification for adding this treatise to the very large amount of existing Biblical literature.

If the reader takes as much pleasure in perusing these pages as the author has taken in preparing them, the latter will feel amply compensated for the service rendered.

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THE BIBLE

AND THE

NINETEENTH CENTURY.

WAS the Bible written and compiled by men providentially selected, directed, and illuminated by the Holy Spirit or did it come into its present shape somewhat by chance, having been written as other books are written, and compiled by irresponsible persons whose words and work may be accepted or rejected at the pleasure of every reader is essentially the twofold question which at the present time is much discussed and variously answered.

It looks somewhat as if a re-examination of the entire subject of Bible authority will be demanded, and quite generally and vigorously entered upon, in the near future. If this is to be the case, we need not object: besides, our objection will be useless. But in this re-examination and re-statement, one thing should be strenuously insisted upon: that the work done shall not be superficial, but thorough. The generally received views as to the origin and history of the Bible, its genuineness and authenticity, its credibility and inspiration, must not be decided against except *for cause*. The new investigations must be patient and untiring. New views should not be adopted be-

cause a few men say they ought to be ; but, rather, the views adopted must be at least more reasonable than those rejected. It is not a question of opinion, but of evidence, with the burden of proof resting upon the attacking party. We may add, that our personal inclinations in this impending controversy are conservative ; and this pamphlet is designed as a contribution not merely in the interest of conservative orthodoxy, but equally in the interest of what we believe to be God's truth and man's welfare.

It is scarcely possible, within the limits of the brief discussion intended, to canvass all the important General questions involved in the proposition. general subject. We therefore ask at-

tention to a single proposition: THE BIBLE, THOUGH NOT PROFESSING TO TEACH SCIENCE, IS, WHEN CORRECTLY INTERPRETED, IN HARMONY WITH ALL ESTABLISHED FACTS OF SCIENCE, AND IN THIS RESPECT DIFFERS WIDELY FROM OTHER ANCIENT LITERATURE.

One or two preliminary thoughts claim a passing notice. The reader is

The Bible is responsible for its scientific errors. aware that the Bible, even by some of its professed friends, is said to be not a treatise upon science, and not, therefore, to be held responsible for scientific errors. But can such a position be safely taken? If the Bible is a book of God, as is claimed, may it not be questioned — rigidly questioned — respecting every thing upon which it ven-

tures to speak? Is the Bible a book that asks at our hands a cowardly defence, or any thing like special pleading? When, therefore, the man of *partial* belief in revelation says, "The Bible was not intended to teach science, therefore we can excuse its scientific inaccuracies," we reply, "No; for if the Bible is filled with false teachings as to the facts of matter, or the facts of mind, then it no longer bears the impress of a book inspired of God, but bears the marks of human origin, and belongs among books which shortly may become obsolete and forgotten."

If allowed at one point, there would be scarcely any limit in this process of excuse-making. For some one else, with just as great propriety, might say,

“The Bible is not intended to teach any of the departments of human philosophy, therefore we may excuse its errors in philosophy.” Another might say, “The Bible is not intended to teach history, therefore its historic mis-statements, of whatever character, may be allowed.” Mr. Murray, in one of his Music-hall Sermons, employs this language: “The Bible is a book that should be read like other books, in a broad and comprehensive way. . . . The length of the creation period, the tonnage of the ark, Samson’s strength, the guerrilla skirmishes of the Judges, the ram’s-horn signals in front of the walls of Jericho, — these are questions about which no sensible Christian cares a fig.”

Now, though the confession exposes

us to the charge of narrowness and dogmatism, still we do not see how any devout and thoughtful Christian can help caring much, very much, whether or not these records of the Bible which purport to narrate facts are true or false. Their truthfulness or their falsity makes, and ought to make, all the difference imaginable concerning our faith in the book. "A man," Dr. Crosby puts the case, "might be imagined as making a mistake in his views of the universe, and yet be true to his morals and philosophy; but God, never. If God err anywhere, he is no God." That is, the eyes of the Infinite Being must have traversed the universe through and through, and have seen beyond the range of the mightiest telescope, while the micro-

scope can reveal nothing that has not first felt the finishing touch of his creative fingers. If, therefore, there are scientific errors in the teachings of the Bible, it follows that the book is not in a special sense God's book, and, therefore, its claims upon us are not supreme. Is not this position liberal enough? But we repeat, the interests at stake are of such magnitude that our final judgments must not be hasty; and before they are rendered, these matters called the facts of science must be well established, and there must be correctness in scriptural interpretation.

Another thought to be borne in mind is this: While, according to the views we seek to maintain, the Bible nowhere teaches what is scientifically false, nev-

ertheless it must be admitted that the Bible does not employ in its teachings the exact language of science. Errors in science, and the non-use of scientific diction, are things entirely different. If, therefore, the non-use of professional words and style is a fault, then of course the Bible is open to criticism. But are its diction and style upon these grounds objectionable? In these respects, does not the Bible speak as all scientific as well as all sensible people often speak? Visiting the large observatories in this or any other country, would you expect to hear from the lips of astronomers any thing but "sunrise" or "sunset" in references to these phenomena? When the great Herschel left orders for

The Bible
and the exact
language of
science.

his servant to call him to observe the passage of some star, he did not say, "Sir, when, in the revolution of the earth upon its axis, the illuminated ray shall be brought upon the earth's surface at the longitude and latitude of the observatory at Greenwich, then call me;" nor did he employ any other scientific terminology: but he was accustomed, like a sensible man, to say, "John, call me at sunrise," or "at sunset," or "at midnight."

Scientific men the world over have been speaking for a year or more of the unaccountable redness preceding the *sunrise*, and of the blazing *sunsets* which have been reported from every part of the world. But, strictly speaking, such language is not scientific or correct:

the sun does not rise and set. Why, therefore, should not these men be condemned for their inaccuracies of expression? If the sceptic insists upon scientific expressions, then there must be introduced a scientific nomenclature into our ordinary conversation. The good housewife must speak of the "chloride of sodium" instead of salt; of H_2O instead of water; and of $C_{12}H_{20}O_{10}$ instead of starch. "Will you have a second piece of roast beef?" was the question asked of a young lady who had just returned from a boarding-school. "No, thanks," she replied: "gastronomical satiety admonishes me that I have arrived at a state of deglutition consistent with dietetic integrity." Common speech would say, "Thank you, I have eaten

enough." Is not that as well? "My perpendicularity suddenly became a horizontality," has recently been substituted for "I suddenly fell." The reply, therefore, to those who claim, that, because the Bible speaks of sunrise and sunset, it thereby teaches, for instance, that the earth is stationary, is this: It no more teaches it than did Sir John Herschel when he spoke of sunrise and sunset. Indeed, a man must be very hard pressed for something to say against the Bible, when he allows himself to use such unreasonable objections.

A further reply to those who object to the use of unscientific terminology in the Bible is this: The Bible was written for the "care-crossed, toil-stained," suffering million of the hu-

man race, — those who have no time to master the terms of the schools, — and for such people Bible language is perfectly adapted: it is sweet, precious, inspiring.

But notice this singular additional fact: Some of the most distinguished scientists and philosophers of England, France, and Germany, at present more than ever before, are seeking to put their thoughts into expressions which may be easily comprehended by the American farmer, and mechanic. They are beginning to see that it is not best to lock up scientific truths in professional nomenclature. But, in adopting this new method, they are employing, you notice, the language of literature, of poetry, of emotion, and of common



life ; which are precisely the Bible style and method.

Again : while insisting that the Bible nowhere teaches what is scientifically false, still it is not claimed that the Bible adopts any thing like scientific classification of the facts revealed. There is apparently no attempt at such classification. Indeed, upon a cursory examination, there seem to be in Bible statements much confusion and many contradictions.

But it should be borne in mind, that nature too, at first sight, seems very unorderedly and self-contradictory. Take, for illustration, the facts of geology. The data which nature gives are, upon a superficial view, often confusing

Men have seen rocks; they have used fragments of them for walls, fortifications, house-building, have twirled them from slings, and made from them arrow-heads; they have, too, known some of the uses of loam, clay-banks, and gravel-beds. But they did not discover a classification of them. It has been only after years of patient investigation by such men as Professors Forbes, Lyell, and Hitchcock, and by noted French and German scientists, aided by many curious scientific appliances, that we are introduced to the wonderful order and arrangements of geological history. We can now trace with almost unquestioned accuracy the different stages of the earth's development. Indeed, the geology of the stars is also,

at present, a matter of study and of contemplation.

The same thought, too, may be applied to the facts of Providence. The June morning brimful of gladness, and the dark December night when ships go down at sea; nature, as she stands with one hand full of that which gives vigor and health, with the other full of that which paralyzes and agonizes beyond description,—are facts that cannot be harmonized at short notice. The eye must be skilled, and the heart reverent, in order to discover, in such a system of things, harmony and unity.

Thus, also, when our knowledge of the Bible is limited, and the methods of our interpretation are imperfect, contradictions may be found. One chapter

and verse may be in conflict with another, and much may be found that is in conflict with the various departments of natural science. But when biblical scholars explore and ponder, when science and the Holy Spirit give their aid, then an internal harmony is discovered; and the remarkable agreement between the different parts of the Scriptures, as between the truths therein revealed and those of nature, often dawns upon the mind in delightful and silent majesty. And may we not well ask how these things could be otherwise, if, as orthodoxy claims, the Bible is one book, and if the Author of nature is also the Author of the Bible?

A hint that
the Author of
nature is the
Author of the
Bible.

It is a well-known psychological fact, that every author puts his personal characteristics into each of his publications. Titian paints like no other artist. Beethoven composes like no other musician. Charles Lamb writes like no other author. Whatever is done by any person carries with it this "individual aroma." And it is likewise a divine individual aroma, found in nature and the Bible, that bespeaks for them a common authorship. Indeed, were the scientific facts of the Bible nicely classified, as in the works of Sir Charles Lyell or Professor Agassiz, we should have to confess that in that fact there is a stronger reason than any yet presented, for supposing that the Bible is of human origin. And, besides, were

there a studied arrangement and scholastic classification in the Bible, we should sadly miss that naturalness which makes it the charming book it is. It would be no longer as a Colorado park, but as a cabinet of scientific specimens.

At this point some one asks if there are not certain positive antagonisms between the Bible and science,—not mere differences in diction and style, but differences in matters of fact.

*Supposed
antagonism
between
science and
the Bible.*

Men at various times, beginning as early as the days of Celsus, have so asserted. But those objectors may have been in too great haste, over-pugnacious, or not well informed. Their attacks may have been urged against

some *supposed* teaching of the Bible, and not against any thing it really teaches. As a matter of fact, the attacks of sceptics more than once have been urged against incorrect statements of theologians and inaccuracies of translators, while the real utterances of the Bible have remained unassailed. A single instance will be sufficient to illustrate this point.

At the time our English Bible was translated, perhaps out of deference to the prevailing opinion of the times the Hebrew word *rakiah* was translated into Greek by the word *stereoma*, and into Latin by the word *firmamentum*, whose derivative "firmament" was employed by our English translators. Objectors,

An illustration of the supposed antagonism.

finding this word in our English translation, have more than once said that Moses meant by "firmament" a "solid expanse," or a "firm vault." A sceptical American writer upon "Myths" accordingly puts these words into the mouth of Moses: "And said the Gods, Let there be a hammered metallic plate in the midst of the waters." And instantly young and pretentious sceptics laughed at the scientific inaccuracies of the Bible. Now, what are the facts in the case? Moses could have used Hebrew words and expressions which primarily and invariably mean something solid and firm, as, for instance, such words as *yathad* and *taraz*; but he did not. The word *rakiah*, which was used, primarily means to spread out, like the

Latin *expansus*, answering to our English word "expanse," and is thus translated by nearly all our best Hebrew scholars. Here, therefore, as in many other instances, is a sceptical objection, raised, not against what the Bible teaches, but against what it cannot, by any fair means, be made to teach.

But, again: From very early times to the present, men have declared that the

Actual con-
flicts between
science and
the Bible;
and science
in error.

teachings of the Bible—not its supposed, but its actual teachings—and the teachings of science are in conflict.

And we are willing to admit that Bible-writers and scientific men more than once have not been in agreement. But this admission does not carry with it the confession that the Bible is neces-

sarily wrong. For, if science is wrong, and the Bible right, there would be a conflict all the same as if the reverse were true. Does any one suppose that science has always been free from error, or always in agreement with itself?

"It is now thirty-five years," says Sharon Turner, "since my attention was turned to these considerations. It was then the fashion of science, and of a large part of the educated and inquisitive world, to rush into a disbelief of all written revelation; and several geological speculations were directed against the Bible. But I have lived to see the most hostile of these destroyed." At the date here referred to, there were conflicts between the teachings of sci-

*Illustrated
by the state-
ments of emi-
nent men.*

ence and those of the Bible; that is, between the errors of science and the truths of the Bible. The Bible can hardly be condemned for not harmonizing with error, though the error is in strictest scientific garb, and supported by able scientific authorities.

Says the late Professor Lyell, a man justly regarded as one of the most noted geologists of the world, "In the year 1806, the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures; but not one of those theories is held to-day." That those French sceptics in the year 1806 saw discrepancies between Bible-teachings and their own opinions, need not surprise us, their opinions having been wholly exploded.

It may also be said of some of the scientific opinions of our own day, that they are not established. Says Professor Tyndall, "The views of Lucretius and Bruno, of Darwin and Spencer, may be wrong. I concede this possibility, deeming it, indeed, certain that their views will undergo modification." We must not, therefore, decide matters hastily. We must be sure at least of two things, before pronouncing against the correctness of biblical statement; namely, correctness of interpretation, and the firm establishment of scientific fact. Had this rule governed sceptical thought and expression during the last half-century, much that has been said against the Bible would not have been spoken.

The next and last preliminary thought to which we ask attention properly belongs to the field
An important rule. of interpretation, and may be expressed by this rule: One should carefully distinguish what the Scripture saith, from what is said in the Scriptures. For instance, the friends of Job, in their conversations with the much-afflicted man, uttered many false sentiments. Those sentiments are recorded in the Bible. But the Bible not does thereby vouch for their correctness: it only vouches for the fact that they were spoken by those friends, and, for wise reasons, were compiled in the inspired volume. Thus, too, the ancient maxims of infidelity, "It is vain to serve God" (Mal. iii. 14); "Let us

eat and drink; for to-morrow we die" (1 Cor. xv. 32), are found in the Bible, but are none the less false and pernicious. They are not what the Scripture saith, but are what is said in the Scriptures.

Upon this same ground, caution is needed lest we read into the records of the Bible what does not properly belong there. For in-
Caution
needed.
stance, the words of David, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread," are often read as if they were a promise that the seed of the righteous shall never be obliged to beg bread. But these words, upon a moment's thought, will be found to promise nothing: they simply state what

David had not chanced to see, and what doubtless harmonizes with the ordinary observation of humanity; still, as a matter of fact, other men have seen good people, and the children of good people, left to beg for their bread.

This thought will bear still closer inspection. There are found recorded

**A fuller
classification
of Bible
contents.** in the Bible, false sentiments expressed by devils (Gen. iii. 4, 5); also by wicked men (2 Kings xviii. 17-37; Mark xiv. 58); and even by good men (the friends of Job furnished many illustrations, and others can be found in the Book of Ecclesiastes).

There are, also, found recorded in the Bible, true sentiments expressed by good men (John vi. 68; Acts v. 34-39);

by wicked and worldly men (Mark ii. 7; John vii. 46); and even by Satan and demons (Luke iv. 33, 34). Now, it must be clear upon a moment's thought, that though these sentiments were inserted in the Bible by inspired men, they are not necessarily the sentiments of inspired men; indeed, they are in some instances diametrically opposed to the sentiments of inspired men. They are a part of the inspired volume; but the reader is left, in all such cases, to judge of their truthfulness or falseness upon the same grounds as are employed in testing words and statements found in any other literature.

There will be found, for illustration, in the writings of Professors Huxley

and Tyndall, and, indeed, in all histories of science and philosophy, the

The same rule governs Bible interpretation as governs the interpretation of other literature.

recorded opinions of distinguished men; but those opinions may not be vouched for by those scientists who have merely reported them. That

they are thus recorded, is not their voucher; that is, these modern writers are not held responsible for those re-

The connection is decisive.

corded and false opinions, unless the connection warrants it, or unless there is explicit indorsement of them. Thus also with many of the records of the Bible.

But, on the other hand, when we read the recorded words of the different personations of the Deity, those of the Father (Luke iii. 22), those of the

Son (Matt. v.-vii.), and those of the Holy Spirit (Acts xxi. 11); or when we investigate the recorded words of inspired persons in their inspired moments (Acts ii. 4), — then, if the Bible is what evangelical Christians claim that it is, we are dealing with absolute truth. The heavens and the earth, according to the Bible and the Church, may pass away; but these divine words shall not pass away.

Having in these introductory remarks sufficiently guarded the discussion, we are now prepared to bring together the teachings of the Bible, and those of other ancient literature, under the light of modern science and philosophy,

**Absolute
truth.**

**The Bible and
other ancient
literature
brought
together.**

in order to test their correctness and their comparative merits.

The field to be explored is a broad one, and our explorations must of necessity be rapidly made; but the haste, we trust, will not prevent the utmost fairness.

As we are all familiar with the sick-room, medical science may be allowed to lead in furnishing facts and illustrations for our subject.

We have some account of medical science during the so-called mystical period, extending from the 1184 B.C. Trojan War, 1184 B.C., to the dissolution of the Pythagorean So-

ciety, 500 B.C. This period, too, witnessed the writing of quite a large portion of the Old Testament; not including, however, the books of Moses, which were of earlier date. There is not time in this brief treatise to enumerate the vagaries and errors in physiology and medicine, found extending through those ages; the opinions held are freely confessed by modern medical authorities to be for the greater part false, crude, and senseless.

The subsequent period, extending from 500 B.C. to 320 B.C., known as the philosophic era in medicine, has an array of brilliant names. Indeed, nearly all the scientists and literary men of that period had more or less to say as to physiology, anatomy,

From
500 B.C.
to 320 B.C.

and the treatment of diseases. Such names as Pythagoras, Hippocrates, Plato, and Aristotle are familiar. Some of their opinions are found to be correct, but for the larger part they are as unscientific as those of the preceding primitive and mystic periods. In a word, there has been a well-nigh entire revolution of those early opinions, in the light of recent medical science.

But more than this: even within the memory of persons now living, medical practice has undergone radical changes. Fifty years ago, and even later, the physician (we speak extravagantly) was required first to bleed his patient to death; and, if he could not succeed in this, then seemingly he would try to drug him to death.

But now the lancet is rarely employed, while milk, iced water, gentle nursing, and harmless diversions take the place of much of the contents of the drug-shop. The modern theories are, that nature must restore the sick man; that medical practice is meanwhile to busy itself with removing such obstacles as are in nature's way, or, at most, is to render some aid to nature in her work of restoration; and that the future, or at least the highest, mission of the medical profession, will be to prevent sickness by guarding against its causes.

Turning our attention to the Bible, we take the position, that, though it was not designed to teach the science of medicine, still, whenever by hint, explicit statement, or commandment

there is found in it any thing relating to medicine, disease, or sanitary regula-

The Bible, if divine, must not be in error. tions, there must be no error; that is, provided the Bible

in an exceptional sense is God's book. Now, what are the facts in this case? They are these: Though the Bible often speaks of disease and remedy, yet the illusions, deceptions, and gross errors of anatomy, physiology, and pathology, as formerly taught, nowhere appear upon its pages. This, it must be acknowledged, is at least sin-

The Bible found not to be in error. gular. But more than this: the various hints and directions of the Bible, its sanitary regulations, the isolation of the sick, the washing, the sprinkling, the external applications, and the various moral and

religious injunctions in their bearing upon health, and the treatment of sicknesses, are confessed to be in harmony with what is most recent and approved.

To be sure, the average old-school physician of a century ago would have blandly smiled at our simplicity, had it been suggested to him that his methods would be improved by following Bible hints. "What did Moses know about medical science?" would have been his reply. But Moses, judged by recent standards, seems to have known much, or at least to have written well. A few illustrations are in point. Certain approved physiological revelations.
"The life [sustenance] of the flesh is in the blood" (Lev. xvii. 11, 14; comp. Gen. ix. 4),

are the words of Moses; but they are also the words of modern medical science. And if all that is implied in this fact had been felt, and acted upon, there would have been less blood-letting by the medical profession during the last three thousand years. The effort now in the ordinary run of disease, as everybody knows, is to keep up both the quantity and quality of the blood.

“Out of the heart are the issues of life” (Prov. iv. 23), is from the Book of Proverbs, and, taken in connection with Lev. xvii. 11, 14, affords at least a hint of the fact discovered by Harvey in 1616, that the blood circulates through the human system, proceeding from the heart, and propelled by its muscular energy.

So, too, the artificial production of sleep during surgical operations is thought to be a modern discovery; but it was long ago hinted at in the Book of Genesis: "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof" (Gen. ii. 21). Here was a suggestion which, had it been followed, might have hastened what has been a very serviceable though tardy scientific discovery.

The medical profession now announces these directions for the preservation of health: "Be free from anxiety; be occupied; be temperate." These injunctions, however, are but an echo of "Diligent in business,"

“Take no [anxious] thought for the morrow,” and be “temperate in all things.” By following these Bible requirements, much, perhaps half, of the sickness of the world would be prevented.

Then, too, the law which requires rest one day in seven from ordinary pursuits is now admitted to be founded in a physiological necessity. And in order to save our fields from exhaustion, and our bodies from prostration, it may become necessary to re-enact, or at least re-observe, the sabbatical year of the Mosaic code ; that is, if our hard-worked professional and business men would one year in seven take relief from mental strain, nervous prostration among them would not much longer be known.

There are other matters enjoined in the ceremonial law, hardly suitable, perhaps, to be presented in a popular treatise, which nevertheless are coming to be acknowledged as of great importance. To the sanitary excellence of those regulations, the general health of the Jewish race is recognized as a standing witness. Dr. Richard- Testimony of eminent physicians. son, in his work entitled "Diseases of Modern Life," after speaking of the fact that the Jews, though persecuted and oppressed by every form of tyranny, enduring what no other people have been able to endure, are still potent and on the increase, uses this language: "From some cause or causes, the Jewish race presents an endurance against disease that does not belong to

other portions of the civilized communities amongst which its members dwell." We presume no reader need be told that this singular condition of the Jewish race is attributed by medical authorities to its obedience to those health and religious regulations enjoined in the Bible.

Of more general application are the words of two other writers, whose statements must carry with them great weight, especially to those who are inclined to disregard what clergymen might say upon these subjects.

Renouard, in his "History of Medicine," translated by Dr. Comegys, makes these statements: "The writings of Moses constitute a precious monument in the history of medicine, for

they embrace hygienic rules of the highest sagacity. . . . In reading, for instance, those precepts designed to regulate the relation of a man to his wife, one cannot repress a sentiment of admiration for the wisdom and foresight which made such salutary regulations a religious duty. . . . Apart from the religious ceremonies connected with them, might it not be said that they are extracts from a modern work on hygienics?" Mark those words, *extracts from a modern work on hygienics*. "But," continues Dr. Renouard, "what more than this excites the astonishment of physicians, is the tableaux that Moses has made of the white leprosy, and the regulations he established to prevent its propagation."

These certainly are highly complimentary words as to the correctness of Bible precept and regulation, especially as they were spoken, not for the purpose of defending the Bible, but from a point of view purely scientific.

In this connection it may be remarked, that leprosy, which no longer ago than 1700 prevailed in England to such an extent that leper-houses, numbering a hundred or more, existed, has now disappeared. "It was stamped out of England," says medical history, "through a system of isolation." But that was the biblical method of dealing with leprosy three or four thousand years ago.

The late Dr. Edward Clarke speaks thus in his work on "Sex in Educa-

tion : " "The instructors, the houses and schools of our country's daughters, would profit by reading the old Levitical law. The race has not yet outgrown the physiology of Moses." Surely a few statements like these will forever after relieve clergymen from the necessity of defending the physiological code of Moses.

There are other correlated matters that need detain us but a moment. The anatomist, for instance, dissects every part of the physical man ; the brain-cells are explored, the nerve-centres located, the nice dependences and adjustments of part to part are traced : and when the work is done, the most skilful dissector can find no language that more

Matters
closely relat-
ed to medical
science.

fittingly expresses his surprise and emotion than the words of the Psalmist, "I am fearfully and wonderfully made."

The anatomical chemist, with his many instruments and modern appliances, carefully analyzes the human body, but discovers no ingredient in its material make-up which is not found in the dust beneath his feet. In the Mosaic revelation we read: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7).

The geologist takes the body of man where the physiologist finds it, traces its lineage back in harmony with the great laws of historic continuity to the soil, and then to the solid geological

formations now known as the lower or the foundation strata of the earth. When his investigations are completed, he says, "There is beyond question, and under the eye of a divine intelligence, an unbroken historic connection between this physical body of man, and the granite foundations of the earth upon which he walks."

The latest scientific statements of this fact are these: "From the lower strata of the earth have come the molecular constituents of the human body; and God, in building up our organic nature, has guided the contents of the soil through its many and intricate changes to its final and most sublime destination in the human body. . . . We have, in all this, *more* than the idea of intel-

ligent cause; we have an ever-acting cause: hence evolution, instead of pushing far back the transcendental ground of being, reveals that ground as a present source of phenomena that surround us at every stage of our progress. Evolution could not go on without the constant action of this ever-present cause. Evolution, then, is simply a method by which the supreme cause acts. . . . Creation by law, evolution by law, development by law, or, as including all these kindred ideas, the reign of law, is nothing but the reign of creative force, directed by creative knowledge, worked under the control of creative power, and in fulfilment of creative purpose."

Turning to a Psalm of David, we

read some of these same truths in their beautiful poetico-religious dress : —

“ Whither shall I go from thy Spirit ? or whither shall I flee from thy presence ?

“ If I ascend up into heaven, thou art there : if I make my bed in hell, behold, thou art there.

“ If I take the wings of the morning, and dwell in the uttermost parts of the sea ;

“ Even there shall thy hand lead me, and thy right hand shall hold me.

“ If I say, Surely the darkness shall cover me ; even the night shall be light about me.

“ Yea, the darkness hideth not from thee ; but the night shineth as the day : the darkness and the light are both alike to thee.

“ For thou hast possessed my reins : thou hast covered me in my mother’s womb.

“ I will praise thee ; for I am fearfully and wonderfully made : marvellous are thy works ; and that my soul knoweth right well.

“ My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. [Moll, Delitzsch, and

Hitzig speak of this language as having reference to man's origin from the dust.]

"Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

"How precious also are thy thoughts unto me, O God! how great is the sum of them!" (Ps. cxxxix. 7-17.)

When David wrote those words, there was not a man on earth who understood the chemistry of life as it is now understood; and yet the expressions are faultless as to both their great beauty and accuracy.

Now, does any intelligent man continue to insist that the Bible in these matters relating to medical and physiological science is an antiquated book? But why was it not long since anti-

quoted if written as other ancient books were written, by men liable to make mistakes; by men, as we are told, who lived in a barbarous age; by men without supernatural revelations, and with no special authority? Why is it that these Sacred Scriptures are so much superior to all else of ancient date? and how does it happen that they have anticipated in pathology some of the most remarkable discoveries of modern times, if they are but a book among other books? Have we not a right to ask for an intelligent answer?

The transition from the human body to the human mind is a natural one, and brings us to our next field of inquiry, where we are con-

An important question.

The human mind and the Bible.

fronted with this question: How compare the teachings of the Bible with ancient and with modern mental science?

That Bible-writers do not teach in harmony with many ancient philosophers, there is no question. For instance, Democritus, who flourished at the time when the last of the prophets were composing their writings, tells us that the substance of the soul, or the thinking part of man, is fire. Pythagoras held essentially the same opinion, adding that it is a "self-moving unit" of fire. Diogenes the Cretan advocated the theory that the earth's atmosphere is intelligent, and that a section of this intelligent atmosphere becomes at birth the intellectual part of man. The following conflict-

Opinions of
the ancients
as to the
mind.

ing views were likewise held by the ancient philosophical world: that the thinking part of a man emanates from the stars; that the mind is the blood; that it is matter; that it is the deity. There were those who located the intellect in the blood; others, in the heart; others, in the abdomen; others, in the brain; and others, between the eyes.

Now, is it replied that these philosophers were attempting, as best they could, an explanation of very difficult problems, and that they should not be too severely criticised or condemned? We have not criticised them. We have no disposition to criticise them. They did as well as could be expected. They frequently adopted these views as working hypotheses, which they had an

unquestioned right to do. But a matter of fair inquiry is this: What was it that guarded the Bible-writers in their statements against conflicting with one another, and against teaching what are now regarded erroneous views? Though they breathed an atmosphere loaded with crude and false speculations, still they are free from them.

It is too late in the day to reply that the Jews were not speculative philosophers like the Greeks, and, therefore, these matters by them were not touched upon. They were touched upon; and the Jews had a philosophical as well as theological bent. The Book of Genesis bespeaks for its author a philosopher,

What
guarded the
Bible-writers
against false
opinions?

Not their supposed non-philosophical character.

and one of the highest order. Solomon, too, was a philosopher; and there were few in his day that equalled or at least excelled him. Philo was a Jew, yet a philosopher, and especially well drilled in the Platonic school of philosophy. The writings of Paul show that he had the philosophical tendency, and that he might have stood high in any of the ancient schools of philosophy. In a word, the supposed lack of the philosophical inclination or trend can never account for the absence from the Bible of the self-contradictory and false teachings of ancient philosophers as to the relations and operations of the human mind. Some other explanation, as every thoughtful person must admit, is needed to account for the fact that

Moses did not teach that the soul is a section of the atmosphere; that David did not sing of the emanation of the soul from the stars; that Solomon did not locate the soul in the abdomen, and that Paul did not place it between the eyes.

More than this: the Bible-writers not only escaped the errors of their contem-

poraries, but their psychology, in the light of modern thought, is conceded to be correct. Magnus Frederick

Roos, the great pioneer in Bible psychology, may be taken as a representative of his class in this statement: "I take it for my guiding rule, that everywhere in Scripture there reigns an accuracy and validity worthy of God."

The union of the omnipotence of God and the free will of man; the nature and power of memory, imagination, reflection, and conscience; the supremacy of man, his special endowments, and, we may add, his exceptional creation, as stated in the Bible, — are found to be in perfect harmony, we do not say with all the various philosophical hypotheses of modern times, but with all well-established data of the dominant philosophical and scientific systems of modern times.

The argument, too, derived from the benefit of the Bible upon the mind of man, is a special philosophical topic which of itself is sufficient to form an entire treatise. No one denies, and

**The moral
argument
derived from
Bible influence.**

no one can deny, that the precious truths of the Bible have carried into the humble cottage of the peasant, and into the homes of the city, a refinement of intellect and a tenderness of heart which otherwise would never have existed there; and that the history of America, of all Europe, indeed, we may say of the whole world, shows that national purity and enlightenment are always in proportion to biblical knowledge and practice among the people. Few if any thoughtful persons will question the statement that if the Bible is philosophically false its influence could not have been followed by such beneficial results, nor have this quality and quantity of indorsement.

In order to avoid a multiplicity of

subjects, we may, in this connection, speak of the mental methods <sup>Mental
methods of
the Bible.</sup> of the Bible. As every reader is aware, Aristotle, by what must be regarded as a powerful system of reasoning, held the world captive for a thousand years. Yet to-day his method, and other methods based upon it, are superseded by what is known as the inductive process of Sir Francis Bacon, which is the bringing together of several facts belonging to a class, and then drawing from them an inference or conclusion.

Now, is it not somewhat remarkable, that at the very time when the system of reasoning used and perfected by Aristotle held sway over the minds of men, the method introduced by

Bacon was almost constantly employed by Bible writers? Even before Aristotle, **Examples of inductive reasoning.** we find in the concluding chapters of Job some of the most perfect examples possible of Baconian reasoning: the glory and majesty of Jehovah are there inferred from the various works of creation, by the same methods now adopted by all distinguished scientists the world over.

Paul, too, in the Epistle to the Romans, gives the key to the inductive method as applied to both the visible and invisible universe when saying, —

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (Rom. i. 20).

Chancellor Dawson, in reviewing the school of thought represented by John Stuart Mill, and while speaking especially of Mill's essay on Theism, says, "It is certainly a remarkable coincidence, that the only way in which Paul said that the heathen could, without revelation, attain to the knowledge of God, is precisely that which this sceptical English philosopher singles out as the only argument valid to his mind."

Our Lord also frequently employed this method of reasoning. Notably was this the case whenever presenting the claims of his mission and authority. For instance, he wrought his wonderful deeds before the people, and then said to them, The works that I do bear witness of me (John v. 36). It is as

if he had said, "Look at these works; test them: then draw your inferences." "Believe me for the very works' sake" (John xiv. 11), was, too, the inductive appeal ever upon his lips. How admirably this is illustrated, when the disciples of John inquired, —

"Art thou he that should come? or look we for another?" (Luke vii. 19.)

We read, that —

"In that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

"Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

"And blessed is he, whosoever shall not be offended in me." (Luke vii. 21-23.)

We must pause in the midst of the many illustrations that present themselves. In a word, the Bible abounds, almost to the exclusion of other methods of reasoning, with those now recognized as the most valid and profound, though opposed to the methods employed throughout the civilized world at the time the larger part of the Bible was written. The method adopted by Cousin in his "Course of Modern Philosophy," by Sir William Hamilton in his "Metaphysics," by Spencer in his "First Principles," by John Stuart Mill in his various philosophical writings, by Darwin, Huxley, and Tyndall in their treatises upon physical science, is the Bible method made ready for the

Dependence
of the modern
method
upon the
Bible
method.

use of these recent writers by Bacon, and made ready for his use by the prophets, the Master, and his apostles. This dependence upon the Bible can be easily shown. Bacon's estimate of the wonderful book is suggestive: "There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible." And be it remembered that Bacon did not become inductive and practical in his reasoning until, through his admiration and study of the Bible, his mind had become imbued with the inductive and practical theology of the Bible.

Is there nothing, therefore, in all these matters to excite our surprise? How did it chance that the Bible in its

statements of psychological facts, and in its psychological methods, is so recent, and so different from other ancient literature?

Can any peculiarity of the Jew afford explanation? If

How shall the correctness of Bible psychology be explained?

so, a wonderful, a supernatural being, is the Jew. Such a supposition is, of course, untenable. If, however, it is admitted that the writers and compilers of the Bible were providentially selected, and were providentially guarded against introducing errors into the composition of the Sacred Scriptures, and were providentially helped in their writing, then we have an answer to a multitude of questions that seemingly, upon any other supposition, must remain unanswered if not unanswerable.

With this division of our topic we cannot delay longer, but we pass for a few moments to matters properly grouped under government and civilization. For since these subjects are based upon general principles and truths, and are consequently included in the field of scientific investigation, they fall properly within the limits of this discussion.

Since no small amount of the teaching of the Bible is manifestly designed to set forth the rules and principles which should govern the conduct of men in their various relations with one another, it follows, that if it is what it claims to be,—a providential, exceptional, and inspired book,—then, in its precepts relating to these matters, it

**The Bible in
its relation
to govern-
ment and
civilization.**

must not only be superior to what is generally taught in ancient literature, but must be a worthy standard and a court of ultimate appeal as long as the world stands. Is it such a court of appeal?

*The Bible
if inspired
a court of
ultimate
appeal.*

Let us first, in this connection, examine the teachings of the Bible as to the general principles of legal science and philosophy.

*The Bible
and law.*

Of the world's judgment respecting the two tables of commandments, there is no ground for question. Perhaps an intelligent person cannot be found who will dissent from this statement, that these two tables, recorded in the writings of Moses contain in a general form the vital principles of all modern legal

science, judicial, national, and international. Is not that a fact upon scientific grounds worthy of careful study?

While a sceptical lawyer was reading these commandments, and while thinking of their accuracy, their profundity, and their marvellous comprehensiveness, he was led to reason thus: "I have read history. The Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans: and the wisest and best Greeks or Romans never gave a code like this. *Where did Moses get this law*, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can de-

tect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself."

It was through this sound process of reasoning, that the lawyer was led out of his infidelity into the realms of Christian faith.

And, too, is it not a forcible corroboration of the exalted legal philosophy of the Bible, that such mas-
ters in legal lore as Black-
stone, Somers, Marshall,
Story, and Kent, were reverent admirers of its sacred pages? But would they have been if its teachings were not profound and true?

The Bible
revered by
eminent
lawyers.

Perhaps, however, the unbeliever points to the Roman law as a grand monument of human sagacity and wis

dom. In a measure it is such. But its obligation to Bible thinking and commandment, no scholar will venture to question. Indeed, Roman law, which lies at the basis of nearly all European law, never could have been what it is except for the influence of Christianity upon the Roman nationality. Dr. A. P. Peabody, in an article on "The Influence of Christianity upon Roman Law," thus wisely states the case:—

"The actual reformers of the Roman law were, all of them, nominally Christian. Constantine can hardly be termed a Christian in the interior, spiritual sense of the word; but he called himself one, and his improved legislation was under the guidance, and I might

say under the direction, of the bishops whom he regarded as endowed with divine wisdom and authority. Justinian, the greatest legislator of all time, was a zealous Christian,—in some respects only too zealous, for he was an unrelenting persecutor of heretics, Jews, and Pagans. Of the series of Christian emperors, there was hardly one whose decrees did not bear the impress of his faith, and aid in vindicating the rights of long-depressed humanity.”

The present constitutional law of England, too, owes vastly more to the Bible than is generally supposed. Every student of legal science and history knows The constitutional law of England, and the Bible. that the laws of Alfred and of Edward the Confessor, and even those framed

as late as the days of Coke, continually cited the Scriptures as ultimate authority.

These questions are, therefore, pertinent: Have any of the general principles of the Roman law, and of the constitutional law of England, been outgrown? Are they likely to be? And, therefore, is not the Bible in a fair way to remain a court of ultimate appeal?

What is true of law is equally true in the allied fields of political science and civilization. Bible truth and commandment, as already suggested, have been the great regulative and reformatory power among the nations. No period or country has been visited by them without receiving both advancement and elevation. No nation

**The Bible
and political
science.**

has received them into its heart without feeling the flush of health in its cheek, and the vigor of life throughout the body politic. The Bible has been a standing protestation against usurpations and intolerances of every form, the world over, and history through. Such masters in political science as Grotius, Selden, Montesquieu, Raleigh, Burke, Pitt, the Adamses, and Webster never had a thought of questioning, in matters of political life and legislation, the correctness of Bible statement. Passages from the Scriptures were quoted by these men as though they were a final appeal, — a decision from the highest, the supreme court of the world.

*The Bible
indorsed by
eminent
statesmen.*

An African prince sent an ambassador to Queen Victoria, asking the secret of England's superiority among the nations. The Queen, handing the ambassador a copy of the Bible, said, "Go tell Secret of England's greatness. your prince that *this* is the secret of England's political greatness." It is Bible knowledge and practice which makes England pre-eminent: it is a disregard of Bible precept and practice which has brought a blush to the cheek of some of her dearest friends.

Sept. 26, 1815, the three great monarchs of the world, Alexander of Russia, Francis of Austria, and Frederic William of Prussia, ruling seventy millions of people, signed and published in Paris, amid the clashing and din of

war, "The Holy Alliance," one of the most important state papers of modern times. In it, these rulers "The Holy Alliance." solemnly recognized before the world the religion of the Sacred Scriptures as the only true basis of political relations, and the only safe legal directory for the nations of the earth: they pledged themselves "to act on the principles of the gospel, and to follow the rules of justice, charity, and peace."

The world clearly saw, that if those professions were sincere, and if they should be followed, an improvement of inestimable advantage in national and international diplomacy and law would certainly result.

Our own Declaration of Independence, in which we have an honest pride,

is but an echo of the majestic chronological table which concludes thus:

**Declaration
of Independ-
ence.**

“Who was the son of Adam,
who was the son of God.”

When, therefore, our government discriminates against any people seeking a home upon these shores, it makes war against itself, and antagonizes laws more potent than those of gravitation. Sooner or later the penalty for such inconsistency, selfishness, and injustice must be paid.

When any people are fit for self-rule, a monarchy, especially if inclined to absolutism, is not, according to the Scriptures, a desirable form of government (1 Sam. viii.); and this view, as every one knows, is in harmony with the drift of modern thought and effort.

We may add also, that at least one of the Hebrew prophets anticipated the coming among men of a rep- **Republican**
resentative republican form **government.**
of government like the one under which we are now living (Jer. xxx. 21),—one in which those among the humblest classes may rise to positions of highest authority.

Lactantius, rejoicing over the conversion of Constantine, indulges in glowing anticipations of the approaching regeneration of mankind, when the false gods shall all be overthrown, and He alone be worshipped whose temples are not of clay or of stone, but are men fashioned in the image of their Creator. **Benefits of**
“If God alone were worship- **Bible faith**
and practice.
ped, then should war and dissensions

be no more, for men would know that they are all children of the same Divine Father.

“Bound together in the sacred and inviolable bonds of heavenly truth, they would no more plot in secret against each other, when they should know the punishments prepared for the slayer of souls by an omniscient God, to whom all hidden evil and the innermost secrets of their hearts are revealed. Fraud and rapine would be no more ; for men would have learned of God to be content with what they have, and to seek for the lasting gifts of heaven, rather than for the perishable things of earth.

“Adultery and prostitution would cease when they were taught that God

had forbidden disorderly appetites; nor would woman be forced to sell her virtue for a wretched subsistence, when men should control their passions, and charity should minister to all the wants of the poor. These evils would vanish from the earth if all were brought unto the law of God, and all should do what now one people alone are found to do. How blessed would be that golden age among men, if throughout the world were love and kindness and peace and innocence and justice and temperance and faith! There would then be no need of many and subtle laws, where innocence would need only the one law of God. Neither prisons nor the sword of the judge would be wanted, when the hearts of men, glowing with the divine

precepts, would of themselves seek the works of justice."

Such would be the inestimable blessings coming to any country, were the people governed by the precepts of Bible Christianity.

It may not be out of place to remark in this connection, that there are many friends of our Republic who are, at present, extremely anxious concerning its future welfare. The feeling is deepening in many hearts, that our country is already within circles whose centre is a destructive whirlpool; that our wealth, education, and material aggrandizement afford not the slightest hope or help; that political corruption, and the antagonisms between capital and

**The Bible
and the
United
States.**

labor, which are our national bane, will become more and more threatening and perilous, and that before long the end will be reached.

But can any one doubt, if the American people would conform to the precepts of the Bible, if they would make its teachings their rule of faith and practice, that blessing instead of cursing would be found within our borders, and that such a nation would rise on this continent as would fill with transports of delight the heart of every true patriot? Does this statement need confirmation? Says Daniel Webster, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we

*Opinions of
Daniel Web-
ster, William
H. Seward,
and Profes-
sor Bowen.*

and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity."

Of wider application are the words of William H. Seward, whom all acknowledge to have been one of the ablest political philosophers this country has ever produced: "The whole hope of human progress is suspended on the ever-growing influence of the Bible."

May I quote, too, from the pages of the late Professor Francis Bowen of Harvard College: "I have faithfully studied most of what the philosophy of these modern times, and the science of our own day, assume to teach. And the result is, that I am now more firmly

convinced than ever, that what has been justly called the 'dirt-philosophy' of materialism and fatalism is baseless and false. I accept with unhesitating conviction and belief the doctrine of the being of one personal God, the Creator and Governor of the world, and of one Lord Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily; and I have found nothing whatever in the literature of modern infidelity, which, to my mind, casts even the slightest doubt upon that belief. Not being a clergyman, I am not exposed to the cruel imputation, which unbelievers have too long been permitted to fling against the clergy, of being induced by prudential motives to profess what they do not believe. Let me be permitted also to

repeat the opinion, which I ventured to express as far back as 1849, that the time seems to have arrived for a more practical and immediate verification, than the world has ever yet witnessed, of the great truth that the civilization which is not based upon Christianity is big with the elements of its own destruction."

And now, does some one affirm in face of all these facts and opinions, and of a multitude of similar opinions which could be given, that Bible Christianity is not a safeguard of civil and religious liberty in this country, or that it is a damage to the weal of our national and individual life and character? How utterly preposterous!

Not, therefore, the theories of the

communist, or the nihilist, of the worldling, or the formalist, of the enthusiast, or the ascetic, of the latitudinarian, or the bigot, of the Brahmin or the Mohammedan ; but Bible Christianity in its inspired simplicity and power, which more than any thing else known among men checks an impure faucy, arms conscience with a divine power, awakes religious sensibilities, refines the moral sentiments, evolves devout affections, displays well-directed philanthropies, promotes determinations to do exactly right at all times and in all things ; which leads to industry, inspires courage, patriotism, and intelligence ; and whose tendency is to make of every man a loyal and a royal son of God,—is what, beyond any and every

thing else, will aid in establishing the prosperity and perpetuity of the American Republic.

We next give attention for a few
The Bible minutes to the subject of civ-
and civiliza- ilization, which comprehends
tion. something more than government.

Since the best human governments, and all countries which are advanced in civilization, foster learning, literature, and art, it will be no departure from our general subject briefly to speak, in this connection, of the relation of the Bible to these various topics.

We are not unmindful of the fact that it is sometimes said that the influ-
Learning and ence of the Bible, and of the
literature. religion which it teaches, is
 adverse to advancement in learning.

Our reply is: Whatever the bigotry of some nominal Christians, or whatever the traditions of some of the elders, may have been, one fact is certain, — that Bible religion in its spirit has fostered every branch of human learning.

If this statement is doubted, let the question be answered: Whence came the colleges and universities of the civilized world? The founders of Prague, of Vienna, of Heidelberg, of Leipzig, of Leyden, of Utrecht, of Jena, of Halle, of Tübingen, of Göttingen, of Berlin, and of Bonn; the founders of Salamanca, of Oviedo, of Valladolid; of Cambridge, of Oxford, of Edinburgh, of Glasgow, of St. Andrews, and of Aberdeen; the founders of Harvard, of Yale, of Dartmouth, of Union; and, with the rarest

exceptions, the founders of all other seminaries and colleges, — were men who had partaken of the spirit of Bible Christianity; who, with its divine impulses and inspirations upon them, had sacrificed and consecrated time and means to the establishment of schools where science and literature could be critically studied and thoroughly taught.

Nay, more, “when all the rest of mankind were caring either for the mere necessities of physical being, or for wars of aggrandizement, Bible men were holding up the torch of science, and striving by its light to read and understand the wonderful works of God. In the monasteries even, amid many dark and superstitious souls it is true, were found the Roger Bacons who were the

predecessors of the Newtons and Boerhaaves and Lavoisiers of later ages. It is vain to say they were persecuted. That makes only against their age; not against themselves, or the Bible impetus under which they acted. The universities were always on the side of liberal study, and opposed to the restraints of superstition; and to them, under God, science is indebted for the high ground on which she stands to-day."

Is it to be wondered at, therefore, that the friends of the Bible are sometimes impatient in view of the assertion of liberalists and sceptics, so often made, that Bible Christianity is a friend of ignorance, and a foe to culture and intelligence? What mean these traducers?

The facts in the case are, that, against the learning and literature of the last thousand years, there is an indebtedness to the Bible that can never be repaid. The immortal Sir Walter Scott is not the only man of literature who has cheerfully confessed, "There is but one book."

The influence of the Bible in the realms of architecture and art can receive but a passing remark.

Architecture.

It is a matter of fact, that no Parthenon, indeed, no beautiful architecture of any kind, is found in the world until after the building of the Temple in Jerusalem. There were massive structures in Babylon and Egypt; they were imposing, but not beautiful. In an essay by the accomplished architect

William Wilkins, entitled "The Temple at Jerusalem the Type of Grecian Architecture," it is claimed that the finest specimens of architecture which adorned the Acropolis were manifestly suggested by the Temple on Mount Zion. And Robert Wood, in a treatise bearing the title, "The Origin of Building, and the Plagiarisms of the Heathen detected," reaches essentially the same conclusion.

Now, we insist that any peculiarity in the make-up of the Jew utterly fails in accounting for the union of beauty and magnificence in the architecture and outfit of their temple. Indeed, the entire Semitic family seems to have been singularly destitute of architectural genius. But if it is admitted that the

plans of those structures, the tabernacle and temple, were given to the Jews by supernatural revelation, as is claimed to have been the case (Exod. xxv. 40 ; 1 Chron. xxviii. 11, 12), then at least one form of the difficulty vanishes.

We may add that the world's greatest sculpture, painting, and music have found their inspirations and themes chiefly in the Bible, and that these departments of art can never throw off their direct and indirect allegiance to the pages of this wonderful book.

We close our reference to these art matters with a quotation from Ruskin, the great master of æsthetics. All educated painters are aware of the almost endless amount of discussion that has existed respecting the true founda-

tion of coloring. Ruskin, in "Modern Painters," chapter on "Turnerian Light," thus closes the section on "Color:" "Finally, Quotation from Ruskin. the ascertainment of the sanctity of color is not left to human genius. It is directly stated in the Scriptures in the sacred chord of color (blue, purple, and scarlet, with white and gold), as appointed for the tabernacle. This chord," continues Ruskin, "is the fixed base of all coloring with the workmen of every great age, and the invariable base of all beautiful missal-painting."

Is it not singular that the coloring and tapestry ordered for the tabernacle, as also, we may add, the blending of colors in the walls of the New Jerusalem, as disclosed in the Book of

Revelation, harmonize perfectly with the ideal conceptions of modern art and æsthetics?

Do some of these matters appear of small importance? Taken separately they may seem thus, but not when built with all other facts into a defence of the Bible as a book which, in its lesser as well as its greater and grander revelations, has been guarded against errors, ancient and modern.

In order that the impression of narrowness as to our range of view, while discussing the influence of the Bible upon the world's civilization, may not be left upon the mind of the reader, we enlarge for a moment the circle of vision before passing to other matters.

It is a fact in history which, perhaps,

no one will venture to dispute, that civil and religious liberty, national purity and advancement, have been coincident with the knowledge and practice among the people of Bible truths, or at least of such truths as are found in the Bible.

*The Bible
and the
history of
civilization.*

That the Commonwealth of Israel throughout its history was prosperous in proportion to its adherence to Bible precepts, is an acknowledged historic fact.

*Common-
wealth of
Israel.*

That the other ancient civilized countries of the world, notably those bordering upon Palestine, had been influenced by what are termed sacred truths, received from Noah, Abraham, and Moses, and had

*Ancient
civilizations.*

been benefited by them, — truths which were religiously preserved by the patriarchs and prophets, entering subsequently into the composition of the Bible, — is no longer a question in dispute. And, further, that the overthrow of those civilizations is traceable to practices which are antagonistic to those enjoined in the Bible, is a fact that can be easily established.

That Greece and Rome, too, in the earlier periods of their history, were benefited by an acquaintance with the Jewish commonwealth and religion, can no longer be doubted. How much or how directly that acquaintance may have contributed to their greatness and glory, we may never be able to ascertain; but that it

was in no small degree, will be cheerfully admitted. And that their subsequent overthrow resulted from the indulgence of practices which are opposed to Bible commandment, is as clear as any other fact in their history.

Also, that all heathen lands, ancient and modern, are anti-biblical in their faith and practice, is another fact so true that no one **Heathen lands.** would think of calling it in question ; indeed, such countries are and have been heathen and degraded because in their practices they are anti-biblical.

In view, therefore, of all these facts, is there any room for doubt that the best civilizations of antiquity were, at least in some instances, directly benefited by Bible truth, and in every in-

stance were made greater by their conformity to truths like those found in the Bible, and declined when that conformity ceased?

But let us pass to later times. Bible Christianity succeeded Bible Judaism, and the peoples coming under **Medieval times.** its influence were blessed. But since the normal tendencies of humanity are downward, nominal Christians, as might be expected, soon lapsed from their adherence to the pure and beautiful precepts of the gospel. Bible truth, therefore, was again hidden from the mass of the people; and their joy was turned to mourning, their light to darkness.

Since those times there is no disputing the fact that light has been in pro-

portion to the prevalence of Bible faith and practice. When, for instance, in the fourteenth century, Wickliff and Huss translated the ^{Modern} Bible, and preached its truths, they inaugurated almost a new era in the ^{Europe.} world's history.

When Luther, too, in the fifteenth century brought the truths of the Bible from the convent of Erfurth, and gave them to the people, he roused to mental and moral life not only the slumbering German nationality, but gave inspiration to every other country in Europe. "Gutenberg with his printing-press, Columbus with his compass, Galileo with his telescope, Shakspeare with his dramas, and almost every other man of note figuring during those times, are

grouped, not around some distinguished man of science, or man of letters, or man of mechanical genius, or man famous in war ; but around that monk of Wittenberg, who stood with an unchained Bible in his hand."

And when that other remarkable group of reformers during the sixteenth century re-enforced the doctrines of the Bible, European nations again started from their nightmare and anguish on a new and grand march of civilization and prosperity.

The history of the Dutch Republic, too, shows that it was the recognition of Bible truth, and loyalty to it, which placed Holland, during the seventeenth century, in the fore-front of the civilization of the world.

And Scotland, though peopled for centuries, had no prosperous national life until it was stirred by the inspiration of Bible thought and practice.

“Bible faith and practice” was, too, the bold inscription upon the banner of the Puritans, and made New England what it is. And the present laxity and unrest of our country come, as men begin to suspect, from trailing that same royal banner in the dust.

But we must pause in this historic review. Before doing so, however, we wish to ask those who are wont to say that the Bible is merely a book among other books, how it chanced **Another important question.** that these Bible writers and compilers, who, for the most part, lived in a country of limited territory, whose

educational advantages were far from the best, whose nation during the greater part of its history was entirely destitute of political influence, could under such circumstances have given the world a book which in all matters of law, politics, and government, likewise in matters relating to what is highest, best, and grandest in modern civilization, stands without a peer in this world's literature?

Ah, wonderful book! Men, we trust, will some day acknowledge thy claims to special authorship.

The next field of knowledge to which we ask attention is that included under natural history. One of the

principles governing this discussion, already announced, we repeat: that, while the Bible was not designed to be a treatise upon ^{The Bible and natural history.} natural history, still, however numerous its statements or allusions in this department of science, there must be no inaccuracy, provided the book is what orthodoxy represents it to be.

Under the general head of natural history, we speak first of botany. Upon examination it will be ^{Botany.} found that the Old Testament alone contains more than two hundred and fifty distinct botanical terms. It speaks of the flora of all the ancient countries bordering upon the Mediterranean Sea; the great cedar of Lebanon is described and extolled, and the little vine

on the trellis is not forgotten: and yet no inaccuracy is found in any of its statements or allusions. Can this fact be other than a surprise to any one who is familiar with what Plato, Empedocles, Aristotle, and Plutarch have said as to the composition and nature of the plant-world? We are not criticising the ignorance or the crude and wild hypotheses of those wise men: we are merely expressing surprise at the wisdom of the "ignorant men" (?) who wrote the Bible.

The latest botanists are classifying plants according to what is known as the seed-method. But this is the method employed by Moses when speaking of the grass and herb yielding seed, and the tree yielding fruit whose seed is in

itself (Gen. i. 12). This, for a general classification, is perfect, and is modern. Even the geology of the plant-world, as to which other ancient literature abounds in all sorts of errors, is with absolute correctness disclosed in the Bible.

Thus, too, of zoölogical science, which is another department of natural history. While many of the views advanced by Anaxago-^{Zoölogy.} ras, Pythagoras, Plato, Democritus, and Epicurus seem, according to modern view, to be needlessly and grossly at fault, yet, under the most recent and careful examination, the Bible, though describing all sorts of animal life, from the leviathan to the snail, from the lion in the forest to the moth upon the garment, is found to be above reasonable

criticism. Its accuracy in some respects is remarkable. It speaks of the vulture, not in the words of the poet, as scenting "the carrion from afar," but as finding its prey through the keenness of its eye, which is, as a matter of scientific fact, correct; it speaks of the industry and provident character of the ant, a statement once ridiculed, but now confirmed in the known habits of the "harvesting ant" of Syria; it discloses the fact that animal life inhabited the sea before appearing upon the earth; it gives correctly the geology of animal life, and enumerates the four great divisions of the animal creation in the order of nature, as now taught by the most approved science, — beasts, birds, reptiles, and fishes.

So likewise the references of the Bible to the various meteorological phenomena are worthy of attention, though they can receive but ^{Meteorology.} a passing mention. Note the following: "All the rivers run into the sea ; unto the place from whence the rivers come, thither they return again" (Eccles. i. 7); and, "The wind goeth towards the south, and turneth about unto the north. The wind returneth again according to its circuit" (Eccles. i. 6). These may be poetic statements, but that does not explain how, as brief and accurate descriptions of water and aërial circulations, they chance to have scarcely a parallel in the literature of the ancient world, and can hardly be improved upon even in our own day.

“He that fainteth not, neither is weary,” is represented as the One who hath made “a decree for the rain, and a way for the lightning.” He it is who “bindeth up the waters in his thick cloud, and the cloud is not rent under them;” “he draweth up the drops of water: rain is condensed from his vapor.” These also are held to be poetic expressions, but their accuracy is none the less a marvel.

It is likewise the Infinite One, “who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance” (Isa. xl. 12). This language is but another way of saying that

in the physical universe there are the nicest adjustments of part to part; that "one grain more or less of sand," to quote from science, "would disturb, or even fatally disorder, except for some supernatural interposition, the whole scheme of the heavenly motions."

The object we have in view in this treatise does not allow further discussion in the field of natural history. We, therefore, merely add that notwithstanding the Bible, as we have seen, refers to a multitude of phenomena belonging to this department of science; and notwithstanding the contemporaneous or nearly contemporaneous treatises of the Indians, the Chinese, the Greeks, and the Romans, abound in the falsest speculations,—still no

mistakes are found in the Bible. Its records in these respects are as immaculate as if written by the best scholars of modern times. We do not claim that the Bible is as full as if it were designed to be a scientific treatise, or that its writers themselves understood all they said, or that in every instance they knew distinctly why they compiled into the Bible some materials, and rejected others which were at their command: we simply assert that thus far in our investigations we find the Bible free from the errors which everywhere prevailed at the time it was composed. The statement of the late Lieut. Maury, who is now recognized as having been one of the leading scientific men of his age, on account of both his valuable dis-

coveries, and his contributions to scientific literature, is in point, and is authoritative. In his "Physical Geography of the Sea," he employs this Opinion of
Lieut. Maury. language: "The Bible frequently makes allusion to the laws of nature, their operation and effects. But such allusions are often so wrapped in the folds of the peculiar and graceful drapery with which its language is occasionally clothed, that the meaning, though peeping out from its thin covering all the while, yet lies in some sense concealed, until the lights and revelations of science are thrown upon it; then it bursts out, and strikes us with the more force and beauty." And elsewhere this distinguished writer remarks, "I have always found in my

scientific studies, that, when I could get the Bible to say any thing upon the subject, it afforded me a firm platform to stand upon, and a round in the ladder by which I could safely ascend." These words read like those of the Psalmist when saying, "Therefore I esteem all thy precepts concerning all things to be right."

But can it be possible that in all these matters there should have been this freedom from mistakes, and in the light of modern investigation this wonderful accuracy of statement, unless the Bible writers and compilers were, as the apostle says, "*pheromenoi*," borne along by the Holy Spirit as a ship is borne before the wind?

At this point some one asks, Why does the writer spend his time with this less-controverted subject-matter? Why does he not boldly take up matters found within the realms of geology and astronomy, over which the friends and the enemies of the Bible have been waging their fiercest warfare? The question is pertinent, and we at once and willingly accept the implied challenge.

Ancient literature bearing upon the origin of the earth is comparatively full, and not devoid of interest.

**The Bible
and geology.**

The Egyptians, as Plato informs us, taught that the earth and the heavens originated out of a kind of pulp, and that men were generated from the slime

of the river Nile. Other sages of Egypt held that the world was hatched from a

Teachings of
the ancients
as to the
origin of
things.

winged egg. It may be too bold to say that modern science can disprove these theories; but all friends of the

Bible are well pleased that Moses did not say men were generated from the slime of the river Nile, and that Solomon did not say the world was hatched from a winged egg. But why did not these Bible writers so teach? Was not Moses "learned in all the wisdom of the Egyptians"?

Lucretius, in his poem "On the Nature of Things," affirms that "nature does all things spontaneously, without the intermeddling of the gods." But modern research announces that there

is not the slightest evidence that any form of life ever has been, or ever can be, produced by spontaneous generation.

Aristotle claimed that matter produced all things. But modern research finds not a shred of evidence that matter can produce any form of life, even the lowest, except through the agency of antecedent life.

Zeno held that the universe sprang into existence from its own inherent energy, and Epicurus taught that it happened to come into existence "by a fortuitous concourse of atoms." But "inherent energy," and "fortuitous concourse of atoms," are expressions which are now being set aside by science.

Plutarch, after studying all the ancient philosophers, arrived at this con-

clusion: "The insectible bodies, or atoms, by a wild and fortuitous motion, without any governing power, incessantly and swiftly were hurried one against another, many bodies being jumbled together; upon this account they have a diversity in their figures and magnitude. . . . After this manner the principal parts of the earth were constituted." One need not be told that these words, in the light of modern investigation, are nothing but the sheerest nonsense.

Still cruder and falser, if possible, are the views that have prevailed in India and China. Of these we have no need or time to speak.

These opinions and teachings of ancient literature bearing upon the

origin of things have, beyond controversy, no modern scientific support. The statement of Sir William Thomson, in his address upon taking the presidential chair of the British Association, at the Edinburgh meeting, may be taken as representative of the best thought of the present age. Heinrich Frey, Lionel S. Beale, W. H. Dallinger, Lotze, Wundt, Helmholtz, and other of the profoundest thinkers of Europe and America, have given expression to the same opinion.

Sir William Thomson gives expression to modern opinion.

“A very ancient speculation,” says Thomson, “still clung to by many naturalists (so much so, that I have a choice of modern terms to quote in expressing it), supposes that, under meteorological

conditions very different from the present, dead matter may have run together or crystallized or fermented into 'germs of life,' or 'organic cells,' or 'protoplasm.' But science brings a vast mass of inductive evidence against this hypothesis of spontaneous generation, as you have heard from my predecessor in the presidential chair. Careful enough scrutiny has, in every case up to the present day, discovered life as antecedent to life. Dead matter cannot become living without coming under the influence of matter previously alive. This seems to me as sure a teaching of science as the law of gravitation."

But what is this life that never had a beginning, that has life in and of itself eternally? this that commanded the

earth to "bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind"? that commanded the waters to "bring forth abundantly the moving creature that hath life"? and that "giveth to all life, and breath, and all things"? The Bible upon its every page declares that this antecedent Life and Maker of all things is a supreme Intelligence, called God; and modern science makes the same confession, or is dumb.

From the origin of the earth to the history of its subsequent formations, is the next step in our investigations. Any attempt to treat all the various matters relating to the geology of the Bible in their fulness is manifestly out of the question. Such a treatment

would of itself require a volume of many pages. The object we have in view may, therefore, be best accomplished by quoting the opinions of those who are in every way fitted to judge in these matters. And certainly all thoughtful men, under the circumstances, will justify this argument based upon authority.

The first proposition to be established is this: While the Bible was not written to teach geological science, it has nevertheless, in a general way, especially in the first chapters of Genesis, recorded the geological history of our globe; and, according to the testimony of men eminent as scientific thinkers, it has made in its record no

Opinions of
eminent men
as to the
geology of
the Bible.

mistakes. The following testimonies are presented in evidence.

“The relation of geology, as well as astronomy, to the Bible, when both are understood,” says the late Professor Silliman of Yale College, “is that of perfect harmony.”

Chancellor Dawson, who has bestowed upon this subject the most patient and critical attention, thus expresses the result of his investigations as to what is termed the geology of Moses: “The order of creation, as stated in Genesis, is faultless in the light of modern science, and many of its details present the most remarkable agreement with the results of sciences born only in our own day.”

Similar to these words, though not

so explicit, are those of the late Professor Benjamin Peirce of Harvard College: "Science and religion were born of the same house, and that house is not divided against itself. There is and will be an apparent conflict between them; but it is of human origin, arising from the defects of our knowledge and not from the greatness of it."

Professor Arnold Henry Guyot, whose name is enrolled with almost every noted scientific association of the world, thus speaks of the harmony between the Bible and nature's records of creation: "To a sincere and unsophisticated mind, it must be evident that the grand outlines sketched by Moses are the same as those which modern science enables us to trace. The same

divine Hand which lifted up before the eyes of Daniel and of Isaiah the veil which covered the tableau of time to come, unveiled before the eyes of the author of Genesis the earliest ages of the creation; and Moses was the prophet of the past, as Daniel and Isaiah and many others were the prophets of the future."

Hugh Miller, whose acute observation, exact reasoning, and finished style have rendered him celebrated in science and literature, speaking of the geologic prophecies of the Scriptures, says, "These latent scientific prophecies or anticipations of the word of God, of which we have been speaking, seem to have been so deeply embedded in the sacred text that the world has not seen them hitherto; nor, indeed, could see

them now, were it not that our advancing science is revealing them. The geologic prophecies, though they might have been read, could not be understood till the fulness of the time had come. And it is only as the fulness of the time comes, in the brighter light of increasing scientific knowledge, that these grand old oracles of the Bible, so apparently simple, but so marvellously pregnant with meaning, stand forth at once cleared of all erroneous human glosses, and vindicated as the inspired testimonies of Jehovah."

Professor Dana, whose scientific publications have placed him in the front rank among philosophic naturalists, speaks thus while writing of the Mosaic account of creation: "The first thought

that strikes the scientific reader is the evidence of divinity, not merely in the first verse of the record and the successive fiats, but in the whole order of creation. There is so much that the most recent readings of science have for the first time explained, that the idea of man as the author becomes utterly incomprehensible. By proving the record true, science pronounces it divine; for who could have correctly narrated the secrets of eternity but God himself?" Elsewhere this same professor has happily put his thought thus: "The grand old Book of God still stands; and this old earth, the more its leaves are turned and pondered, the more will it sustain and illustrate the sacred Word."

Speaking of Psalm civ., Baron Humboldt says, "We are astonished to find in a lyrical poem of such a limited compass the whole universe—the heavens and the earth—sketched with a few bold touches. . . . This contrast and generalization in the conception of natural phenomena, and the retrospection of an omnipresent invisible Power which can renew the earth, or crumble it to dust, constitute a solemn and exalted form of poetic creation."

Now, must not testimony from so many authorities be respected? Of course it must. Therefore, young men, when the sceptic says to you that the teachings of science have demolished the Bible, it is your privilege with modesty, yet with firmness, to reply,

“Some of the ablest scientific men of this world think otherwise, and hold the Bible in supreme admiration.”

It is at this point that certain matters should be carefully noted. When, for instance, these Bible accounts of the creation were committed to writing, modern science had not had its dawn; and at that time, too, the now-rejected systems and theories of ancient scientists were in their development, and were holding sway over the thoughts of men. How, therefore, did it happen, if there is nothing exceptional about the Bible, that, without being in the least contaminated by opinions then prevalent, it maintained from first to last a solitary path of scientific accuracy?

You who can make estimates, judge

what are the chances, if the Bible is only an ordinary book, that Moses would have written widely different from all his contemporaries, and at the same time in harmony with that which is most recent in science? How did it chance that the Bible reports that light was the first product of creative energy, and that man was the last; and that the creation of light, the creation of man, and the order of the intervening stages of creation as outlined by Moses, are not only not in conflict, but are in perfect harmony, with the most recent announcements of both astronomical and geological science?

Sublime are the representations as found in the original text: "In the beginning had God created the heavens

and the earth. And the earth had become a waste and a void, and darkness was upon the face of the deep: and the Spirit of God was brooding upon the face of the water" (Gen. i. 1, 2). This language covers the geological history of the world down to the darkness and devastations of the ice and drift epochs. Then follows an account of the Mosaic days of creation (Gen. v. 1-27), in an absolutely faultless order, as typified by those vast geological periods. Whence, therefore, this accurate account of the creation, which, among all the other cosmogonies of antiquity, — the records and traditions of the Babylonians, the Egyptians, the Assyrians, the peoples of India, the masses of China, the writings of Herodotus,

Thales, Pythagoras, Aristotle, Plato, Zeno, Epicurus, and other Greeks and many Romans, — stands alone, challenging the world's acknowledgment and admiration? Can these facts by any thoughtful person be set aside with a sneer?

But let us pass for a few moments to the field of astronomical science. You
**The Bible
and astron-
omy.** need not be told of the discoveries that have been made, nor of all the appliances in use for making discoveries in the stellar universe. There are now telescopes of such penetrating power that by looking through them you can read, in a clear atmosphere, it is claimed, ordinary print twenty miles distant. And there

are microscopes of such magnifying power that looking through them the edge of a razor, which is supposed to be the one-thousandth of an inch in thickness, appears, it is said, to have the breadth of three fingers on a man's hand; while a dot so small that three of them can lie side by side across the edge of the sharpest razor, may be magnified to the size of an English shilling. There are spectroscopes, too, which can tell you, beyond question, what are the materials now in a state of combustion, not only on the sun, but on stars so remote that the comprehension of their distances is impossible. Telescopes have been, and are now, everywhere busy watching and searching the stars; and of late the spectro-

scope, too, is lifting up to them its curious eye. The Christian believer, meanwhile, is wont to ask, "What are the results of all these explorations in the physical heavens? Are they harmful to the Bible, or otherwise?"

This, at the outset, will be conceded: that if the Bible is merely like other books, and if other books of contemporaneous date, in the light of modern investigation, are filled with erroneous astronomical statements, then we may also expect to find in the Bible similar mis-statements.

But, on the other hand, if upon examination it shall appear that the Bible, having had many things to say as to the origin and building of the stars and the earth, thor^yh.

A test
question.

not designed to be a special treatise upon world-building and astronomy, has escaped all the errors of the ancients; and if it is the only book of ancient date that has thus escaped; and, further, if it shall appear that the Bible harmonizes with what is established and recent in astronomical science, and is the only ancient book that does harmonize with recent investigations,—then does it not follow that the Bible carries upon its pages incontestable evidence of a high and matchless authority and authorship? What, therefore, are the facts in the case? is the question confronting us.

It is well known that telescopes, microscopes, and spectroscopes have played much havoc with most of the

ancient treatises and systems of astronomy and astrology. They have fatally smitten the astrologers of Babylon and Assyria, the shasters of India, the astronomy of Ptolemy, the cosmogonies of the intellectual Greeks and Romans, the partially borrowed Koran of Mohammed, and the speculative scientific views of nearly all the church Fathers.

But it is, or ought to be, equally well known, that telescopes, microscopes, and spectroscopes have not played havoc with revelations as to these subjects found in the Bible. The conclusion, therefore, seems to be inevitable.

But perhaps these points need illustration. We, therefore, first
Ancient astrology. call attention, for a moment, to certain views concerning the influ-

ence, or, rather, the supposed influence, of the stars upon human interests and destiny.

In early times the sincerity of man's belief as to the influence of the heavenly bodies in all the affairs of life cannot be doubted. The science of astrology was the outgrowth of that faith, and is coeval with the science of astronomy.

Among the most civilized of ancient nations, and especially in those periods and countries where the stars were believed to have life, astrology became almost an essential part of the national character and thinking. It shared the favor of the common people, and the patronage of kings and rulers.

Astrology was divided into natural and judicial. Natural astrology ob-

served what were the different aspects of the heavenly bodies, and decided upon the relative importance of star-appearances, and showed what natural phenomena, such as eclipses, winds, storms, earthquakes, and the like, would result from given appearances of the heavenly bodies. Judicial astrology, by the same observations, foretold what were called moral events, such as the successes and reverses, the plenties and famines, of nations and individuals.

Egypt is supposed to have been the home of astrology, as it also
In Egypt. was of astronomy: its sway in that country was imperial.

Among the Babylonians, too, astrology was regarded, in matters of national welfare, as of primal importance. Judi-

cial astrology was allowed to decide in all matters, important and unimportant. Of earlier date than the palmy days of the Babylonian empire are some of the books of Babylon on astrology, — books that were extant in the days of Aristotle.

In Babylon.

In Chaldæa the sway of this science was also supreme. Astrologers formed the highest caste, and enjoyed a prominent place in the royal court. No house could be built, no journey begun, no campaign undertaken, until the astrological diviners had examined the stars, and discovered the propitious time.

In Chaldæa.

The ancient Persians, no less than the Egyptians and Chaldæans, also sought the supposed aid of astrology. Nothing

was done by them without consulting the stars. The journey was
In Persia. commenced, even the dress or coat was put on, only at the propitious astrological juncture.

Thus also was it with the Arabs.
In Arabia. They neither sowed nor reaped, undertook expeditions, nor engaged in business, without consulting the stars.

Throughout Europe, too, the fascinations of astrology are found for centuries well-nigh bewitching
In Europe. the people. During the thirteenth and fourteenth centuries, astrology was taught in the universities of Italy, and professors of astrology were appointed at Padua and Bologna. Catherine de Medicis of France allowed no

great enterprise to be undertaken without consulting and following the dictation of the stars. During the reign of Henry III., and also that of Henry IV., astrology formed at court the engrossing subject of ordinary conversation. And, says D'Alembert, "There is hardly an edifice in Constantinople and in all Greece that has not been erected according to the rules of apotelesmatic astrology."

Such are the facts. The world was filled with these notions. It was believed and taught, out of the schools and in the schools, that man's destinies were controlled by the stars; that successes and reverses, national and individual, came at the caprice or dictation of those heavenly bodies. It was popu

lar to hold these views: it was popular to teach them. With these astrological notions the Bible writers were familiar.

The Bible writers were familiar with these views, but never adopted them.

Those Bible men must have known that their popularity would have been enhanced if they had adopted the prevailing beliefs of those times.

Had Moses, or David, or Isaiah, or John, or the other inspired men, introduced into their writings the astrological tables and maxims in vogue in their times, it would have given a caste and currency to their writings not otherwise attainable. Of this they must have been fully aware. There were, therefore, strong temptations to yield to these popular demands. But if they had yielded! Indeed, he easily in

those times the authority of the Bible could have been imperilled! For astrology, in intelligent circles, is now laughed at. Modern thought has written over its grave this epitaph: "Made up of the greatest possible amount of error, mixed with the least possible amount of truth." And, too, would not that have been the epitaph written over the Bible had it taught the astrology and astronomy which were in vogue when it was compiled and authorized?

But the fact in the case is, that, amid this condition of things extending from the days of Moses a long way past the days of John the Apostle, the Bible was not astrological. Indeed, from first to last it was emphatically anti-astrological. Is not this dead silence re-

specting the star-theories of those who were contemporaries with the men who wrote the Bible, a piece of very weighty moral evidence that in its origin and composition it is not like other books? Its voice in all these matters is modern rather than ancient? But why? is the question requiring solution. Its teachings, as every reader of it knows, are uniform, and are these: Supernatural influences in national and individual affairs are solely in the hands of an infinite Being "who makes for righteousness." "Dominion and fear are with him, he maketh peace in his high places. Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight" (Job xxv. 2, 5), — is the voice of one of the earliest writings

of the Bible composed in Arabia ; and
“To the only wise God our Saviour, be
glory and majesty, dominion and power,
both now and ever. Amen” (Jude
25), — is the response that came from
one of the last of the inspired writers.

But let us advance a step farther.
Ancient philosophers, teachers, and
common people not only held
erroneous views as to astrology :
they were likewise much mistaken
in their other astronomical opinions.

The following grouping will
fully establish this statement :
Anaximenes held that the
earth is shaped like a table,
and Leucippus said that it has the form
of a drum ; but every child now knows
that its shape is like that of an orange

Ancient
astronomy.

The earth :
its shape,
foundation,
and com-
position.

or an apple. Pindar taught that the earth rests upon columns and pillars of adamant; and other ancient writers maintained that it rests upon the back of a huge tortoise, which in turn is supported upon the coils of an immense serpent. Such is its resting-place (they seem to have reasoned); for, if not, upon what does it rest? Most men appear to have been silenced, and let it rest there. There were still other teachers, in other countries, who advanced the theory that the earth is supported upon the backs of huge elephants, the motion of whose heads causes earthquakes.

Do these notions seem crude? But we must not forget that those were crude ages, in which mistakes of this kind may well be excused.

Even Pythagoras, Plato, and Aristotle argued that the earth is a live being; and that the east, whence motion commences, is the right, and the west the left hand of our world. Even Christian theologians as late as Galileo's time taught that the earth is stationary; and Augustine, 400 A. D., declared that there are no inhabitants on the nether side of it. A different view at that time was theological heresy. What would be thought of a teacher in our day, if advancing any of these views? He would not only be dismissed from his position, but his insanity would perhaps be argued as of an incurable type. Philolaus had a theory that the earth's destruction is to come about by the waters of the

moon being poured down upon it through a whirlpool in the atmosphere. But the probabilities are that the moon has not so much as a cupful of water with which to cloud its sky, to say nothing of deluging a world.

The moon in its composition, according to Pharnaces, is "wholly a mixture

The moon : of air and wild fire." But
its composi- the facts are now well estab-
tion, size, lished, that there is no at-
and distance. mosphere on the moon, and, further, that its fires were extinct thousands of ages ago, and that, therefore, it is nothing but a burnt-out slag. Alarchus held that the face in the moon is a reflection of the ocean upon our earth. But the outlines of that face are now known to be the shadows cast by its

lofty mountains into its own deep caverns. Some of the Stoics declared that the moon exceeds in magnitude the earth; and Anaximander affirmed that it is nineteen times larger than the earth, being a circle filled with fire like the sun. But, as a matter of fact, the earth in volume exceeds the moon in the proportion of ninety to one. The shasters of India tell us that the moon is fifty thousand leagues higher up than the sun, that it animates our bodies, and shines with its own light. But the moon does not shine with its own light, and, instead of being more remote from us than the sun, is millions of miles nearer.

Philolaus held that the sun is a crystal whose light is merely a reflection of

the light of the earth. But no one now need be told that this is false, inas-

The sun : its character and size. much as the sun is a globe of fire sending its flames a hundred thousand miles up from its surface.

As to the size of the sun, there were many conjectures. Heraclitus declared that the sun is no larger than the breadth of a man's foot. Epicurus said that he embraced all the opinions that had been held respecting the size of the sun ; namely, "the sun may be of a magnitude as it appears, or it may be somewhat greater, or somewhat less." Anaxagoras taught that the sun was made from a mass of iron somewhat larger than the Peloponnesus, and the Peloponnesus has an area of only eight thousand five hundred square miles.

Anaximander was quite extravagant for his time ; claiming that the sun is twenty-eight times larger than the earth, having a circumference which resembles a hollow chariot-wheel filled with fire. But Parmenides opposed this view, insisting that the sun is only about the size of the earth. As a matter of fact, however, the sun is not like a chariot-wheel, and in volume exceeds the earth in the proportion of one million four hundred thousand, to one.

As to the composition of the stars, there were various conflicting opinions. Diogenes thought that the stars resemble pumice-stones, and that they are the breathings of the world. Philolaus of Crotona contended that the stars are made of crystal much

The stars.

purser than diamonds. Plato thought that the stars are of a fiery nature, mixed with something resembling glue. Zenophanes taught that the stars are composed of inflamed clouds, which are kindled at night, but quenched during the day. Anaximenes said that they are fastened as nails in the crystalline firmament. Others, says Plutarch, taught that the stars are fiery plates of gold, resembling pictures. Heraclitus and some of the Stoics held that the stars depend for their illumination upon exhalations from damp places on the earth. The ancient Persians taught that the stars are the gods of the universe.

By some of the philosophers
Comets.

in early times, it was maintained that comets are the souls of good

men on their way to heaven; others said that they are angels escorting righteous souls to places of rest. And several of the Pythagorean philosophers taught that the Milky The Milky Way.

Way is an old disused path of the sun.

Thus also there were differences of opinion as to the number and distances of the heavenly bodies. Some Number and distances of the stars. of the ancients thought that there are about a thousand stars. Even Hipparchus and Ptolemy never hinted at their incalculable number.

Hesiod affirmed that it would take a brazen anvil nine days to pass from the stars to the earth, and nine days to go from the earth to the infernal regions. Therefore, according to this estimate, only eighteen days would be required to

travel the spaces occupied by the sidereal heavens. But the fact is, that even light itself, moving at the rate of nearly two hundred thousand miles per second, cannot travel those sidereal spaces in a million ages.

But in this review of ancient speculations, we must pause. As every child knows, they are utterly false. Still, as already suggested, those men must not be over-much condemned. They theorized as best they could with the light they had. The earth does appear to be shaped like a table; and seemingly it must rest upon something,—either pillars, tortoises, serpents, or elephants. The moon really seems farther away than the sun, and apparently shines with its own light. The sun does not

seem larger than the estimates given by the ancients, and on the clearest nights the unaided eye can count only a few more than a thousand stars. The Milky Way can easily be imagined to be a disused path of the sun, and comets with their flowing robes might well be thought to be escorting angels.

Now, while casting no reflections upon ancient philosophers, we certainly have a right to ask how it chanced that Moses, instead of limiting the stars to a thousand, hints that their number is innumerable (Gen. xv. 5). How, too, did it chance that Job did not propose serpents, elephants, tortoises, or something of the sort, for the earth's foundations; instead of declaring, in that age

*Why did not
Bible-writers
make similar
statements?*

of scientific ignorance and in direct opposition to the statements and speculations of his time, that it is God who stretcheth out the north over the empty place, and hangeth the earth upon nothing (Job xxvi. 7),—precisely where modern science hangs it?

Or, vary the form of these questions. What if Isaiah, in his supposed inspired utterances, had said that the sun is in size equal to the Peloponnesus, that it is shaped like a chariot-wheel, and that in eighteen days a brazen anvil can pass the stellar spaces? And, if he composed his writings as other men compose theirs, why was he not liable to these or similar utterances? Or, what if the Apostle Peter, instead of saying that fire, with great noise and melting

elements (2 Pet. iii. 10-12), is to be, as modern science hints, "the dread communist of the universe," had said that the earth is to be destroyed by the waters of the moon poured down upon it through a whirlpool in its atmosphere? These mistaken opinions were common talk among the people living when and where this Bible was written. What was it, therefore, that guarded its writers and compilers against introducing into it these errors, almost any one of which would now be appalling to those who regard the Bible as the word of God?

Bear in mind, at this point, that these various disclosures of the Bible were placed on record at a time when even the names of some of the modern sciences had not been spoken. Chem-

istry, geology, and mineralogy were hardly born before the beginning of the nineteenth century; and astronomy has widened immensely the fields of her conquests within the last three-quarters of a century.

It is only a little over a hundred and fifty years since the Ptolemaic theory — the theory that the earth is in the centre, and that the sun moves about it — was taught in so respectable an institution as Yale College. Any alteration, therefore, of the Greek and Hebrew text of the Bible to suit the late discoveries of modern science, as was for a time claimed by a few unscholarly minds, has been rendered impossible. Now, in view of all these facts, can any man, in his reason, decide that this

Bible, freely referring as it does to the various phenomena of the physical universe, could have escaped all these errors of ancient writers and philosophers, provided there were no supernatural influences controlling the minds of those who wrote and compiled it?

But we have not yet completed this part of our subject. There are scientific thoughts in the department of astronomy expressed in the Bible, which seem far,

Other important revelations in the Bible.

very far, beyond the possible ken of those who wrote them. The writer of the Book of Job speaks, for instance, of the loosing of the bands of Orion, (Job xxxviii. 31). Until recently there was no intelligent interpretation for that passage. But astronomers have

discovered of late the almost startling fact, that our planetary system is slowly drifting away from the constellation in which Orion is chief. Does some one reply that this Bible expression is merely a poetic fancy? Admit it. But what explanation can be given for the wonderful scientific accuracy of such a poetic fancy? Why were not Homer and Virgil equally correct in their fancies? This same Bible-writer also speaks of an empty place in the north (Job xxvi. 7). Poetic, is it said? Doubtless it is poetic, and perhaps the writer did not understand the full import of his words : but what is singular is the fact, that this expression, written in an age when errors in science everywhere prevailed, is, in the light of mod-

ern discovery, a marvel of scientific accuracy ; for modern astronomers now tell us that the only space in the stellar heavens where the telescope can discover no stars is not east or west, but north.

In view of these and many other Scriptural statements, need there be any surprise that the illustrious astronomer Sir John Herschel was led, in the rapture of his admiration for the Bible, to exclaim, "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures"?

And it is our own late and honored astronomer, Gen. O. M. Mitchel, who after passing in imagination beyond

suns and systems towering on the right hand and on the left, and with thoughts expanded and aglow with sublimities, and struggling for expression, in a passage of rare beauty, exclaims, "Let us turn to the language of the Bible: it furnishes the only fitting vehicle to express the thoughts which overwhelm us, and we break out involuntarily in the language of God's own inspiration, 'Have ye not known, hath it not been told you from the beginning, have ye not understood from the foundation of the earth? It is he who sitteth upon the circle of the earth, that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. Lift up your eyes on high, and behold who hath created all these things,

that bringeth out their host by number?
It is he who meted out the heavens
with a span, and comprehended the
dust of the earth in a measure, and
weighed the mountains in scales and
the hills in balances. It is he who
stretcheth out the north over the empty
place, and hangeth the earth upon nothing.
By his spirit he hath garnished
the heavens. He telleth the number of
the stars. He calleth them all by their
names. He commandeth the sun, and
it riseth not, and sealeth up the stars.
He bindeth the sweet influences of the
Pleiades, and looseth the bands of
Orion. He bringeth forth Mazzaroth in
his season, and guideth Arcturus with
his sons. Lo! these are a part of his
ways; but the thunder of his power,

who can understand?" We do not hesitate to say that these closing sentences quoted from the Book of Job, in scientific accuracy and in poetic grandeur, even under the intense blaze of the culture and civilization of the nineteenth century, are unequalled by any page from the pen of any sceptic who has ever assailed the blessed Book, and will survive when every thing scepticism has produced which is not in harmony with its revelations shall have sunk forever into the depths of oblivion.

What remains to be said may be classed under morality and religion. We have reserved these topics for the last, because there is no question that

the Bible in its entirety is designed chiefly to teach religion, and that in some of its parts its chief design is to teach morality. Hence, if in these matters of morality and religion the Bible standard is not high and royal, even superior to all else found in ancient literature, we may well question its authority, and its claims of having been written and compiled by men who in their work were controlled by supernatural influences.

**The Bible;
its morals
and religion.**

Comparisons between the teachings of the Bible and those of other ancient literature, upon the subject of morals, first claim attention. We presume at the outset that no intelligent person will question this statement, that if

**Comparisons
between Bi-
ble teachings
and those of
other ancient
literature.**

some of the sayings of the great men of antiquity—such men as Zeno, Aristotle, Quintilian, and even Plato—were put in practice, society would be robbed of its moral safeguards, and be led into speedy and universal mischiefs. Nor can any one doubt, that if the immoralities practised by the Egyptians, Babylonians, Assyrians, and by the peoples of India and China, and by those dwelling in Western Europe prior to the advent of Christianity, — immoralities in some instances authorized by law and recommended by the distinguished teachers of the people, — were in our Republic sanctioned by law or by the customs of society, there would be an end to chastity, homes would be robbed of their charms, and our country be no longer fit to live in.

We do not say that all the maxims and teachings of all those distinguished men were of this degrading and dangerous character. There are, in the writings of some of those men, noble sayings that commend themselves to modern thought; some, indeed, which are in every way superior to the teachings of certain noted men who have enjoyed the blessings of the highest recent civilization. Those ancient so-called Pagan hunters after truth found data in their consciousness to which, in many instances, they were faithful: they gleaned some facts from observation, and not a few thoughts from the religious writings of the Israelites both before and after those writings were compiled into the Bible,—thoughts which were recast,

and have since passed, in more than one instance, for gems of originality in Pagan literature. This is, perhaps, especially true of many of the sayings of Seneca and Epictetus, who, though they may not have seen and conversed with either of the apostles, could not have failed of deriving ethical notions, at least indirectly, from Christian sources. Seneca was Nero's tutor, and prime minister at the emperor's court; and Epictetus was a slave of a prominent freedman of the empire. It is, therefore, highly improbable that they were not at times brought under the "word-fall of Christian lips." But notwithstanding all these excellences, original and borrowed, ancient writers upon ethical subjects were as a rule,

and in a high degree, defective. Indeed, we may safely say, that, if a few of the many false teachings found in the best ancient classical literature had been introduced into the Bible, there would be forever, in questions of moral life and character, an end to its authority.

We are not unacquainted with a recent claim that has been urged, namely, that the morality of some ^{Unfavorable} Pagan countries is, in cer- ^{criticisms.} tain respects, superior to that of Christian countries. Japan, for instance, is referred to as comparing favorably with countries under the sway of Bible morality.

We freely confess that much which has been said upon this subject has truth in it. But this is the counter

claim, that if the morals of Japan in certain respects are superior to those, for instance, of England, it will be found that in those very respects Japan is more biblical than is England. The Bible, even in these instances, is recognized as the standard authority.

We are aware, too, that now and then a person is found who affirms, out and out, that biblical as well as Pagan morality tends to immorality. This charge is always, or nearly always, based upon the ground that certain corrupt practices are, "with no prudent reticence," brought to our notice in the Bible.

It is true that the Bible uses great plainness of speech, and conceals nothing. The Old Testament does not pre-

tend to be "an idyl of innocence:" it is rather an illustrated demonstration of what the sins of humanity are, and of the direful consequences of sin. Therefore it speaks of men as it finds them. If they have faults, it faithfully describes them. How could its designs be accomplished without doing this? If the instructions of the Bible had been given in the abstract rather than in the concrete, and if all the characters portrayed in the Bible had been represented as spotless; if Abraham had never falsified, if Jacob had never deceived, if David had never sinned, if Solomon had never acted unwisely, and if Peter had not denied his Master; in a word, if Bible men, in a general way, had been represented as having no im-

perfections, — then how much less forcible would be Bible instructions, and how great would be the outcry from the infidel world! It would be forthwith announced that Bible history is a fiction, and not a fact.

This, however, must ever be kept in mind: that the Bible never for an instant, by sentence, word, or intimation, approves any form of immorality recorded upon its pages. When the patriarchs transgressed, God in every instance reprov'd or punished them. "The thing which David did was displeasing to the Lord," is the entire drift of its rebuke of sin and iniquity.

We are also aware that it is sometimes argued, in modern times, that the rigorous measures enjoined in the Bible

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against the people of Canaan, upon the return of the Israelites from Egypt, are in their moral influence harmful; that they “make out God to be a very monster of cruelty;” that, as to this feature, the Old Testament is at war with the New.

The rigorous measures enjoined in the Bible against the Canaanites.

In passing judgment upon these matters, one thing must not be overlooked; namely, that God builds for all time,—for eternity. Our range of vision, therefore, if we become self-appointed judges, must not be narrow. If our views are not captious, and are as broad as the subject demands, we shall easily discover that the spirit of the Old Testament is not, as some persons seem to think, entirely unlike that of

the New. The severest denunciations found in the Bible are from the lips of Christ (Matt. xxiii. 13-33).

We shall also make the discovery, that the Divine method as seen in the Bible is the same as is discovered in providence; and is therefore to be justified upon the ground of necessity in the nature of things, or possibly in view of the attainment of a greater good. There is an old saying, rough but forcible, which reads thus:—

“God himself must be strong as well as good, or the Devil will shortly have the upper hand.” The one attribute of good-naturedness can never constitute a God; at least, does not constitute the God whom creation and providence as well as the Bible reveal.

That great law of science, the survival of the fittest, though often misapplied in modern philosophy, is simply an expression of what the Infinite Being is disposed to do, and has been doing through the ages. That law will forever stamp its approval upon the command of Jehovah to Joshua to destroy the unfit, savage, and murderous Canaanites, who, but for their extirpation, would have destroyed the Israelites, to whom, as it appears, had been intrusted the truths upon which is based the religious civilization of the world. The methods resorted to for their destruction needed also to be such as to strike terror to the hearts of all the surrounding tribes.

The point of view occupied by Tennyson when he wrote the following

words is the one to be taken while judging of the rigorous measures recommended in the Old Testament:—

“‘So careful of the type?’ but no.

From scarped cliff and quarried stone,

She cries, ‘A thousand types are gone :

I care for nothing, all shall go.’”

If, therefore, the ways of Providence, in building the “scarped cliff” and the “quarried stone,” care nothing for the species or even for the genus, how much less care shall there be for the Amorite and the Hittite when standing in the way of building for the world a universal civilization and religion?

“But,” some one asks, “shall evil be done, that good may come?” Yes, so far as this question is justified in the matter before us. Implacable enemies

of righteousness, even at any cost, are to be prevented from carrying out their wicked designs and from hindering progress. It is this principle that leads modern society to build prisons, and put men into them ; to erect a gallows, and hang men upon it. Such prevention and death are no evil : they are rather an exalted good and mercy working in behalf of the well-disposed.

The imprecations in some of the Psalms of David are also said not to breathe the spirit of the Gos- Imprecations in the Psalms. pel, and to be harmful in their moral influence. No one, unless his range of view is narrow, would pass such a judgment. A careful study of the character of David and of the so-called harsh Psalms will disclose the

fact that in no instance is vengeance called down upon personal enemies. The imprecations are uttered solely against seditious spirits and public foes. David was forgiving and magnanimous to his personal enemies; no king or commander ever more so. In some instances he mourned over the death and misfortunes of his enemies as if they had been those of a friend. The entire spirit of David's administration shows, too, that in his war upon the cruel and outlawed Amorites, and in his advice to Solomon as to Shimei and Joab, he was not prompted by personal vindictiveness, but by considerations of public safety.

The case of Joab may be taken as illustrative of this statement. Joab was

a nephew of David. He was a bold soldier, and in his successes was the Marlborough of the Jewish empire. But his disposition David's command to execute Joab. was thoroughly bad. His spirit of revenge was implacable. He treacherously, and out of pure revenge, assassinated Abner. He also treacherously murdered Amasa. With apparently a friendly whisper upon his lips, he had killed the one of these two men ; and the other, while imparting a kiss upon the cheek of his victim at the very moment of assassination. Joab was not only sly and malignant, but he was bold. He was brave, he was defiant. He could almost say with the great politician in the time of Edward II., "I can make and unmake kings."

Though for the most part obedient in times of war, David foresaw that this wild, ambitious, restless, implacable, and revengeful spirit would be utterly unsafe in times of peace. Upon the ground, therefore, of political expediency, David enjoined upon the young king the arrest and execution of this dangerous man.

But aside from the records of the falls and crimes of certain illustrious Bible men,—whose chastisements and poignant repentances are likewise recorded,—and aside from some of these

The Bible the text-book on moral science. rigorous measures rendered necessary upon the grounds of political and military necessity, not one word can be spoken against Bible morality. It is the great

text-book upon moral science. The profoundest modern moral philosophers never think of deviating from its teaching. Matthew Arnold states the case forcibly : —

“Try all the ways to righteousness you can think of, and you will find that no way brings you to it except the way of Jesus. . . . Attempt to do without Israel’s God that makes for righteousness, and you will find out your mistake ! . . . Attempt to reach righteousness *by any way except that of Jesus*, and you will also find out your mistake ! This is a thing that *can* prove itself if it is so, and it *will* prove itself because it is so.”

And, too, the uncompromising and solemn manner in which the Bible

always enforces its claims of morality is in many respects exceptional in the world's literature. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. vi. 9, 10); and, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salva-

tion" (Ps. xxiv. 3-5), — are words never heard until spoken and written by Bible men.

At this point, advocates of Bible morality are met by a somewhat unexpected cross-fire; that is, a few persons readily admitting that in many respects the character of Bible morality is exceptional, have, upon this very ground, pronounced against it. With Aristotle (who must have spoken in an unguarded moment) they say, "When you can have a good thing, take it;" and with the Spartans they will add, "Be sure you are not found out." With Quintilian (who also must have spoken in an unguarded moment) they say, "Truth, though generally, is not always

*Objections
to the parity
of Bible
morality.*

defended." With David Hume they reason, that though adultery is condemned in the Bible, it must be practised if men would obtain the highest advantages of human life. And with Mr. Buckle they reason, that so-called crimes are a part of the fixed course of nature, as really so, though not so apparently, as the ebb and flow of the tides; that certain natural causes, acting upon men as surely as the moon upon the ocean, produce in them certain conditions, from which some particular form of crime is the invariable result; that men are, therefore, not responsible for the crimes they commit.

We cannot, of course, reason much with such foes of morality and chastity: we can only appeal to the common-

sense of the great mass of the best people in our best communities, who hold these lax and unscriptural views of morals in utter detestation; and to the world's history, whose pages are a solemn warning against any departure from the Bible standard of ethical conduct.

Take, for example, the times following the restoration of Charles II. In the re-action from Puri-
tan austerity, the morals of
Christianity were discarded.
The results are too well
known to justify a full rehearsal. A word only is necessary. "Then," says the historian, "came those days, never to be recalled without shame; the days of servitude without loyalty, and sensu-

Results of an abandonment of Bible morality, as in England and France.

ality without love, of dwarfish talents and gigantic vices; the paradise of cold hearts and narrow minds; the golden age of the coward, the bigot, and the slave."

In France, too, in a re-action against priestcraft, the altars of Christianity were demolished, and Bible morality was despised. The results are well known. Then followed the "carnival of crime" and "reign of terror."

"We are the only people in the world," writes a journalist of that time, "who ever attempted to do without religion. But what is already our sad experience? Every tenth day [the sabbath of the infidels] we are astounded by the recital of more crimes and assassinations than were committed

formerly in a whole year. At the risk of speaking an obsolete language, and receiving insult for response, we declare that we must cease striving to destroy the remnants of religion, if we desire to prevent the entire dissolution of society.”

Disraeli, after making a broad survey of peoples and countries, reaches a conclusion which is thus stated:—

“It will be observed that the decline and disasters in modern communities have generally been relative to their degree of sedition against the Semitic (the Old-Testament) principle. England, notwithstanding her deficient and meagre theology, has always remembered Zion. The great trans-Atlantic Republic, the United States of America,

is intensely Semitic, and has prospered accordingly."

It is in view of a solid array of facts, that even sceptics who are intelligent and not corrupt hail the Bible as the beacon-light of the moral world. No higher words of commendation of the moral purity and superiority of the Bible have been spoken than those which have fallen from the lips of Napoleon, Rousseau, Diderot, Goethe, Huxley, and Theodore Parker. Says Professor Huxley, in an address upon education, "I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess, I have been no less seriously perplexed to know by

Bible morality indorsed even by men in some respects sceptical.

what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The Pagan moralists lack life and color; and even the noble Stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate: and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book could children be so much humanized? If Bible-reading is not accompanied by constraint and solemnity, I do not believe there is any thing in which children take more pleasure."

Would not those who object to Bible morality do well carefully to weigh these words, coming from such an impartial witness as Professor Huxley?

The fact is, that, in spite of all the small talk of sceptics, the lustre of Bible morality in the nineteenth century remains undimmed. Far, far above the fogs and mists with which immoral men and women, English free-thinkers, German free-livers, and American free-lovers, have sought to fill the sky, Bible morality stands unrebuked and unchallenged; indeed, it never stood out so perfectly clear, serene, and triumphant as at this very day.

At this point, the substance of the question repeatedly asked recurs, and is this: How did it chance that Bible-

writers who belonged to a "petty, unsuccessful, unamiable people, without politics, without science, without art, without charm," and who lived in times and among communities which were ruled by immoral precepts and steeped in moral corruptions, produced and preserved a comprehensive code of morals so faultless and universal that it can be practised by all nations, and upon which modern improvement seems impossible?

Has any explanation yet been given at all comparable with that claimed by the writers themselves, that they were aided, controlled, "borne along," by an agency supernatural and divine? (Exod. iv. 15, 16; Ezek. iii. 4-10; John xvi. 13, 14; Gal. i. 12; Rev. i. 10.)

Theological and religious truth is the last department of knowledge to which in this treatise attention is invited.

The reign of the Bible, especially in the realms of theology, is supreme. It is

The Bible and theology. the basis of all modern theologies: it is modern theology.

Without the Bible, our knowledge of God seemingly would be almost total darkness. The Bible, in the field of pure and correct theological science, is the pioneer, the explorer, the beginning, the end. Since the days of John the Apostle, there has been revealed to the race, in the field of pure theological truth, not a particle of new subject-matter. Modern thought has discovered not one additional attribute in the Divine nature; we know not a syllable

more respecting the end of the world, the coming of Christ, or of the final judgment, of the dead, of angels, of demons, of heaven and of hell, than was revealed in the Bible when it was completed, sanctioned, and committed to the Christian Church. The apostles knew as fully as do people of the nineteenth century, dwelling in the most enlightened countries on earth, what are men's relations and obligations to God and to one another; and it is the knowledge of these relations which constitutes the basis of all morality and religion as well as theology.

Modern science and philosophy, in the last eighteen hundred years, have, it is true, confirmed, and in some instances have made more vivid, many

theological truths; archæology has cleared away many difficulties: but, we repeat, science, philosophy, science confirms Bible archæology, and all the cor- theology, but adds nothing related sciences, have added essentially new. not one new fundamental truth to our theological knowledge, and have changed nothing.

Other Bible truths, no doubt, will be more fully confirmed, or better illustrated; other difficulties, doubtless, will be cleared away: but to the theology of the Bible, judging from the past, there will henceforth be nothing essentially new or different added, and what may be, perchance, for a time taken away by venturesome theologians will afterwards have to be fully restored.

In a word, the writers of the Bible

advanced so far into the field of pure theology, and revealed so much, that, from the nature of the case, theology cannot discover an essentially new truth, and cannot in this respect be a progressive science. The theology of the Bible came from the hand of God as the beautiful flowers come, complete. Science may name one part of the flower the filament, another part the anther, other parts the ovary, the style, and the stigma ; but this nomenclature contributes nothing either to the perfection or to the beauty of the flower. Such, too, is Bible theology. There is a bare possibility that theological nomenclature may be modified and be made more exact ; but modern skill and wisdom can, in these matters, go no farther. We

say *bare possibility*; for it is questionable if modern thought shall henceforth be able essentially to modify that exposition and expression of Bible truth which during the last eighteen hundred years have been thought and spoken by the average Christian consciousness of the world.

In many respects, too, how radically exceptional is Bible theology! Other ancient theologies are half-truths: Bible theology, according to the best modern estimates, is the truth. Other theologies, even the best of them, are mixed with crudities, vagaries, and even vulgarities of the lowest sort: Bible theology is generally acknowledged to be pure, inspiring, and ennobling.

The same essentially is true of the

religion of the Bible. "The grand peculiarity of the religion of the Scriptures," as President Woolsey The Bible and religious truth. says, "is that it is intensely moral and elevating." The only religion of antiquity which "knows no compromise with sin, no pardon to this destroyer of mankind and its development, only deadly, deadly earnest combat till complete victory is gained," is that found in the Old and New Testament Scriptures. Biblical religion, too, is the only one, ancient or modern, which "does not allow itself to be dazzled by a brilliant partial culture; but looks with calm, clear eye at the death-germ concealed in the soul, and says decidedly and earnestly, 'Ye must be born again,' and then adds, 'Ye can

be born again,' and actually and truly provides the means whereby man and human society may be delivered from the dominion of the power inimical to culture, and thoroughly renewed." —

Thus also in practical philanthropy the other religions of the world, as compared with that of the Bible, **Bible religion originated practical philanthropy.** show to the poorest advantage. Not at Athens or Rome, the high places of civilization, of political wisdom and power, the chosen abodes of philosophy, eloquence, poetry, and artistic skill, are to be found such institutions as charity hospitals and asylums. The first hospital known in the world — unless an exception be made in case of a small

temple of Esculapius on an island in the Tiber, where the maimed and sick were brought to be experimented upon, and then "left to struggle in solitude, or the pangs of death" — was built at Constantinople by a Christian bishop of that city. The dispensaries, convalescent-homes, reformatories, alms-houses, orphanages; asylums for the blind, the deaf, the dumb, the idiot, the insane, the inebriate; the refuges for the fallen; and other agencies for overtaking and alleviating the thousand ills of human life,—are the outgrowth of Bible religion. "The outgrowth of modern civilization," does some one say? But, as already seen, the referring of these philanthropies to modern civilization does not discharge their obligation to the

Bible ; for modern civilization was rendered possible only through Bible faith and practice. As Judge Sir Allen Parker, at a public meeting in London, once said, " We live in the midst of blessings till we are utterly insensible of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot it out of the pages of man's history, and what would his laws have been ? what his civilization ? Christianity is mixed up with our very being and our daily life. There is not a familiar object around us which does not wear a different aspect because the light of Christian love is on it ; not a law which does not owe its truth and gentleness

to Christianity ; not a custom which cannot be traced in all its holy, health-felt parts to the gospel."

Think, too, how adequate is the religion of the Bible. There are to-day, it is estimated, one billion three hundred thousand souls on earth. And yet the Bible, if its conditions are complied with, is abundantly able to meet all the religious wants of all these millions. And it is the only book that can do this. It is the only book that attempts to explain to all their true relation to God and eternity. It is the only book that furnishes the prayer, the confidence, and the joy needed by the little child and the gray-haired man, the slave and the king. It is the only

Bible
religion is
adapted to
all peoples.

book that equally satisfies the man working in coal-pits or sweeping street-crossings, and such men as Francis Bacon, John Herschel, Michael Faraday, and David Brewster. It instructs, and then wounds or heals, condemns or acquits, every man, woman, and child on earth. Wonderful book!

But the question now confronts us:
Why did not some of the philosophers

—those of Egypt, Assyria,
Babylon, Greece, or Rome,
who figured during the same
ages that witnessed the writ-
ing and compilation of the

Bible—give the world books which in
their theological and religious teachings
might equal or even approach the Bible?
In a human point of view, those noted

Why did not
some of the
philosophers
of the ancient
world invent
a universal
religion?

men of antiquity had the same sources of information that were available to the Hebrew prophets and New-Testament evangelists; and they had, in many respects, even superior advantages: why, therefore, did they not make discoveries equally valuable, and furnish data equally full and correct upon which to base theological science? How chanced it that those Hebrews alone rose in theological and religious knowledge not only above all their contemporaries, but so far as also to stand in advance of the best thinkers even in modern times? The wisest men of the present century confess that they have not yet been able fully even to explore the profundity of Bible teaching, and that any improvement upon those subjects

which the Bible was designed especially to teach and settle is out of the question. Now, what is or what can be the explanation of this extraordinary scope and sweep of vision, and this grasp of theological and religious knowledge? If Bible men were moved by a superior wisdom to write as they did, then the involved enigma is solved: otherwise does it not remain unsolved and apparently insoluble?

When, therefore, we ponder, as we ought, the teachings of the Bible; as
Concluding we think of the accuracy of
words. the Bible in departments of knowledge which in this treatise we have hardly touched upon,— history, chronology, ethnology, and archæology; when we take under review the entire

field over which, in these pages, we have tried to pass ; when we note the differences, in so many respects, between this book and nearly all other ancient literature ; as we trace the harmonies between its revelations and the most recent discoveries and facts of modern research : what shall be said of the narrowness, determined blindness, and wilful misrepresentations of men who continue to rank its revelations with the myths of Egypt and Babylon, of Greece and Rome ?

In view, therefore, of what the Bible is and of what it has done, need there be any surprise that a wide-spread conviction, which is more and more to deepen, has taken possession of the best minds in modern times, that noth-

ing of so much value as the Bible has yet appeared in the majestic evolution of this world's history, except the One who is the chief glory of all its pages, Christ the Saviour and the King?

Need there be any hesitation in saying, if we may judge by the past, that after the philosophies and the sciences shall have run their small or mighty rounds of investigation, and after men of the broadest culture shall have returned from their most daring explorations, in the heavens above and in the earth beneath, even then the Bible will be found by curious hints or by explicit statements to have anticipated, or at least to be in harmony with, their grandest discoveries? Marvellous Book, thy conquest shall yet be complete!

But, among all these considerations, let no one be disregarding of the fact that it is this same Bible, wondrously correct in its revelations, which speaks of an endless life for all, of joy unspeakable for the righteous, of anguish unmitigated for the unrighteous, and of an atonement for those who comply with its sacred conditions. If, therefore, these solemn announcements as to death and the judgment, heaven and hell, which, from the nature of the case, can never in this world be disproved, shall at the end of things be found true, how, in that unexplored hereafter, will stand affairs with each one who now closes the perusal of these pages?

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